# The Christian Century

*A Journal of Religion*

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## Armistice Day, 1934

*An Editorial*

## One Year of Repeal

By John Haynes Holmes

## Triumphant in Defeat

By Kirby Page

NOVEMBER SURVEY OF BOOKS

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## In This Issue

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*(Continued in 3d col.)*

# The CHRISTIAN CENTURY

November 7, 1934

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## Calendar of Coming Events

Nov. 7. Methodist area council, Roberts Park church, Indianapolis.
Nov. 7-9. Methodist preaching conference, Roberts Park Methodist church, Indianapolis.
Nov. 9. California church council, interdenominational, First Methodist church, Los Angeles.
Nov. 10-15. Sixtieth anniversary of the Woman's Christian Temperance union, Euclid Avenue Baptist church, Cleveland, O.
Nov. 11. Armistice Sunday.
Nov. 11. Private showing "Hell On Earth," anti-war film, Sherman hotel, 7 p.m. and 9 p.m., Chicago.
Nov. 12. Armistice day peace celebration, Bellevue-Stratford hotel, Philadelphia.
Nov. 12-14. Massachusetts council of churches, Grace church, Framingham, Mass.
Nov. 13-15. Georgia state Baptist convention, Albany, Ga.
Nov. 13-15. Alabama state Baptist convention, Birmingham, Ala.
Nov. 13-15. South Carolina state Baptist convention, Columbia, S. C.
Nov. 13-16. North Carolina state Baptist convention, New Bern, N. C.
Nov. 14-16. Brotherhood of Youth pageant, non-denominational, New York.
Nov. 15. American Methodism sesquicentennial, Metropolitan opera house, Philadelphia, Pa.

## In This Issue

*(Continued from 1st col.)*

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The
# CHRISTIAN CENTURY
An Undenominational Journal of Religion

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## EDITORIAL

IN RESIGNING his office as civil administrator of the German reich church, Dr. Jaeger explained that he had completed the work for which that office was created. This of course deceives no one. He resigned because the methods by which he did that work, or tried unsuccessfully to do it, not only embittered the confessional group but also alienated the German Christian society which stands at the other extreme. Later he also surrendered his seat in the church cabinet. Hitler's attitude to his two henchmen, Müller and Jaeger, has at last become fairly clear. When Jaeger was permitted to resign, and when Müller was for the third time refused an audience, "now or ever," to renew his oath of loyalty—the "toothache" excuse being no longer serviceable or plausible—it became rather obvious that they did not stand high in the dictator's favor. He did give audience to thirty protesting Bavarian churchmen who practically stormed their way into his presence, and he received three deposed bishops for a two-hour conference. To the bishops he is said to have stated that he does not care who heads the church so long as he maintains peace and unity. Müller has shown that he can maintain neither. The protesting Protestants will certainly be satisfied with nothing less than a radically new policy. The fundamental issue is not upon personalities but upon the principle of the freedom of the church.

### Jaeger's Resignation Does Not Solve the Problem

### Müller Stands in a Slippery Place

SO IF the reichsbishop should fall—as fall full well he may, for there was more behind Hitler's toothache than a diseased molar, and a dictator fighting to keep a foothold has nothing to gain by supporting a subordinate who stands on even more slippery ground—even so, the non-juring churchmen will be wary about accepting any compromise which will leave the government in a position to do the same thing again through other agents. Their problem is not to get rid of Müller but to make good the freedom of the church from control by governmental agencies and exploitation for political purposes. To that purpose, which they have already declared, they will doubtless stand fast. During these weeks of tense interest in the fate of German Protestantism, the issues between naziism and Roman Catholicism have been less prominent in the headlines. But those issues still exist, sometimes smoldering, sometimes bursting into flame to disturb the dream of a unified state with religion reduced to a subsidiary and unimportant position. Catholic bishops, apparently by prearrangement, have begun to read from the pulpit the declaration made by the bishops' conference four months ago, the publication of which was forbidden at that time. It is reported that Cardinal Faulhaber, archbishop of Munich, has been authorized by the pope to place his diocese under interdict if he is arrested. Thirty thousand delegates to a Catholic Youth day, at Cologne, demonstrated enthusiastically for the independence of their organization and their leaders. As against the nazi policy toward the church, Catholics and Protestants have a common interest, and they both know it.

### Gandhi Withdraws from Political Command

READERS of The Christian Century who have been following the recent news-letters from Mr. P. O. Philip, our correspondent in India, cannot have been surprised at the act of Mahatma Gandhi in retiring from the presidency of the Indian national congress. The grounds on which the mahatma based his decision to withdraw from further political leadership, as well as the decision itself, had been forecast with surprising accuracy by Mr. Philip in letters which left India more than a month in advance of the Bombay congress sessions. In a word, this act grows out of Mr. Gandhi's realization that a large portion of the nationalist movement—perhaps a majority—was giving to vital elements in his program no more than lip service. His demand for the revival of handicraft industries, in order to make India economically independent of the looms of Lancashire and at the same time to restore the productive output of the villages, was no more honestly accepted by great numbers of nationalists than his demand for the removal of untouchability. Thousands



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of congress adherents were following Gandhi with their fingers crossed—and that created an intolerable moral situation for the mahatma. In essence, what happened at the Bombay congress was an attempt to induce Mr. Gandhi to go on with the sort of leadership which is so familiar in western politics; a leadership in which there is no more than approximate agreement on a few issues between the party commander and his followers. This sort of leadership Mr. Gandhi rejects. It is too early to predict what effect his withdrawal from the congress presidency will have on the situation in India, although it is clear that the effect will be great. A struggle is likely to develop within the congress between the socially conservative older generation of orthodox Hindus, who will be content to keep up a form of opposition to Britain so long as slight political concessions are made from time to time, and the younger men, led by Pandit Jawaharlal Nehru, who are coming swiftly to believe that India requires both a social and a political revolution. Some day Britain will realize that, in the withdrawal of Gandhi from politics, she has lost her best friend.

## The Episcopal Convention Upsets the Apple-cart

AT Atlantic City, where the Protestant Episcopal church has just closed its general convention, the very attempt to guard against anything that might look like radical action on national issues resulted in one of the most enheartening and revealing episodes in recent church history. Recognizing at the opening of the convention that there would be demands for pronouncements on scores of social, economic and political questions, the powers in control of the Episcopal church machinery arranged for a special committee which should render a single comprehensive report covering all these subjects. Then they saw to it that this committee was composed of clerics and laity who could be counted on to see that no apple-carts were endangered. But when this special committee brought in its predestined collection of rhetorical futilities, the convention boiled over. Led by Bishop Parsons of California in the house of bishops, and by men like Dr. Bowie and Dr. Robbins of New York in the house of deputies, the Episcopalians tore the committee report to bits and in its place adopted a document which puts this supposedly conservative church on record in support of unceasing opposition to war, support of conscientious objectors, and support of liberal positions on a dozen social and economic questions. If the special committee had not tried to put through quite such a pussyfooting declaration, nothing might have happened. But the effort to tie the church to the status quo was so patent that the progressives in the Episcopal ranks got mad enough to put up a fight. When they fought they discovered that they were a majority! The day after this battle had been won the bishops followed it with a pastoral letter which, in noble language that should be heard in every American communion, put the spiritual leadership of the church squarely behind the uprising which had occurred on the floor of the convention. The Episcopalians came away from Atlantic City largely freed from that preoccupation with ecclesiastical minutiae which has dogged them, and precipitated into the great issues of contemporary life. In the swift change of emphasis which marked their convention's close there lies great promise for the Episcopal church itself, and great encouragement for all the forces of religion.

## The World Prepares For War

SUMMARIES published by the Foreign Policy association furnish a factual and statistical basis for the statement, frequently made and generally believed, that the great powers of the world are feverishly preparing for war. The statement is true. Unlimited competition in military preparation in time of peace reached its pre-war climax in 1913. In comparison with the figures for that year, the budgets for 1934 show the following per cents of increase: France, 25; Italy, 26; Great Britain, 48; United States, 190; Japan, 388. Russia's military expenditures have doubled since 1927. The figure for the United States is partly explained by the fact that in 1913 we were not in the race, and the per cent of increase is therefore estimated on a very small base. Only Germany shows a decrease, and that only 23 per cent. So near does "disarmed" Germany come to spending as much on armament as did the kaiser's militaristic regime! Other factors besides expenditures enter into the picture. Mechanization and motorization of artillery and transport and the recent vast expansion of military aviation have put all the armies on hair-triggers. The extension of military training to larger numbers of civilians is a policy practiced by many but reaching its greatest development in Italy, where every male between the ages of 8 and 33 is required to receive military training. Perhaps Europe really believes Johannes Steel's prediction that the world will be engulfed in another and a worse war by July 1935. It is moving in the right direction to produce the result against which it is preparing.

## A Noble Christian Woman Passes

AFTER a long illness, Mrs. Helen Barrett Montgomery of Rochester, New York, died on October 18. With her passing there closed one of the most interesting as well as most influential careers in recent American church annals. Interesting, because it developed organically out of her loyalty to and labor for a single local congregation. The basic religious interest of her life never left that one congregation. Mrs. Montgomery began her active career as the daughter of the minister of the Lake Avenue Baptist church in Rochester. She closed it as the leading representative of the laity of that same church. During the intervening years she had held the presidency of the women's foreign missionary society of her denomination; of the federation of all the women's foreign mission boards of all the Protestant churches; of the national convention of her denomination (an office which no other

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woman has held); of the American section of the World Alliance for international friendship through the churches; and of the federation of women's clubs of her state. Colleges showered her with honors—Brown made her an honorary M.A., Franklin an L.H.D., Denison and Wellesley an LL.D. She toured the world; she wrote voluminously; she gained international recognition as a scholar when her translation of the New Testament was published. Many readers of The Christian Century will remember gratefully the service which she rendered as a member of the editorial staff of the Twentieth Century Quarterly. But with it all and primarily she was the indefatigable worker in the Lake Avenue Baptist church of Rochester. May it not have been because she never lost this implication in the affairs of her local congregation that she was able to render such magnificent service on a national and international scale?

## Legionnaires Reach Across the Table

THE VETERANS want their bonus more than they want anything else, if the five-to-one vote of the American Legion convention at Miami may be taken as a fair indication of their mood. Wise advisers in their own ranks counseled restraint in their demand for immediate payment of the bonus certificates due ten years from now. Chorus: We want our bonus. The President sent a message saying: "While I realize your interests are in many directions, our national welfare is paramount. I urge you to carry such a spirit into your convention." Chorus: We want our bonus. It was not an argument but an incantation. Irrational as was the legion's attitude, the alleged reasons must be mentioned. First, hundreds of the veterans are in want and the payment of the bonus will take them off relief. But in reality it will put them on relief, together with hundreds of thousands more who do not need it. Second, the immediate payment of the certificates will not create an additional debt. It will necessarily do that unless the payment is made in fiat money. Third, it will merely "discharge and retire an acknowledged contract obligation of the government." But the government's "contract obligation" is to pay specified amounts in 1944. Paying those same amounts ten years before they are due, without discount for interest, is not simply discharging that contract obligation. No one could be stupid enough to believe that it is. If anyone is, let him try to collect without discount a commercial note due even one year from date and see how far he gets with it. The legion's proposal practically doubles the value of the outstanding bonus certificates, besides demanding an additional payment (erroneously called a "refund") of the amounts deducted for interest on certificates already cashed. Fourth, since the government is pouring out money to increase buying power, it might just as well pour some into the laps of the veterans. Yes, or make a flat gift of a thousand dollars to every person over fifty years old, or every parent of three or more children, or everyone whose name begins with B, M, or R. The Veterans of Foreign Wars, in session at Louisville, demand a pension system that will "take veteran legislation out of politics." There is no such thing. Pension legislation *is* politics.

## The Federal Government Wars on Crime

ANOTHER criminal career which had gained international notoriety came to an end on October 23 when agents of the federal department of justice shot "Pretty Boy" Floyd. A product of the Oklahoma badlands, Floyd carried the tradition of the border's most lawless period into a new day of high-power automobiles and submachine guns. One of the most vicious killers in recent criminal history, it was the comparative ability of just such bandits as Floyd to escape from officers forbidden to pursue beyond state lines which brought the federal forces into the forefront of the campaign against gangsters and bandits. The sanguinary success of this federal campaign has been spread across the press in recent months. Such relentless pursuit as has characterized the operations against Dillinger and Floyd now, for the first time in years, gives promise of making banditry an unattractive occupation. The entire nation applauds the achievements of the agents of the department of justice, although these must be taken as one more evidence of the necessity for federal rather than state action when dealing with problems unknown to the founding fathers. One incident connected with the killing of Floyd, however, deserves some statement from Washington. On the day after the bandit's death reputable news agencies carried reports, attributed to persons close to the director of the federal agents, that Floyd had been attempting for weeks to arrange to surrender, but that the department had refused to consider his offer, since he had been involved in the killing of a federal officer in the Kansas City station slayings last year. The determined pursuit of criminals is a highly commendable activity, but any such reversion to the *lex talionis* as is indicated by these reports which have followed the killing of Floyd constitutes an unpleasant commentary on the state of civilization in the United States.

## The Fleet Is Rushed Back To the Pacific

WHAT was behind the "surprise trip" of the American battle fleet through the Panama canal during the last week in October? Dispatches tell of the unexpected appearance of the fleet off Colon late at night, the waking of canal technicians and soldier guards, the stoppage of all mercantile traffic, and the rushing of the 79 warships through the canal in 42 hours. As a training maneuver this may be regarded by naval men as nothing out of the ordinary, and as a demonstration of the technical efficiency with which the canal is operated it will be applauded by all engineers. But this sudden rushing of the battle fleet from the Atlantic to the Pacific can hardly be interpreted as merely a routine test. Coming just as the naval conversations in London are reaching a critical point it is

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sure to be regarded, both in London and Tokyo, as an attempt by the United States to warn Japan of its naval power in the Pacific. If the administration hopes to induce Japan to take a less belligerent attitude in the naval negotiations, such a spectacular stunt as this shifting of the fleet is not the way to go about it. To the degree to which it succeeds in scaring the Japanese people it plays into the hands of the Tokyo militarists, for it gives them just the illustration they need with which to justify their demands for building more battleships. If Japan's militarists are to carry through their plans for increasing their fleet they must contrive some way to divert the minds of the common people from the increased costs involved. This spectacle of an American battle fleet appearing out of the midnight darkness to concentrate America's fighting force in the Pacific is made to order for the purposes of Japan's big navy propagandists.

## California and Justice

LIBERALS and radicals have a way of regarding the administration of justice in California as subservient to class interest, their chief case in point, of course, being Tom Mooney's continued imprisonment. In justice to that sovereign state, however, it ought to be said that the ability of California judges and juries to shock the opinions of mankind is not circumscribed by the battlelines of class. David Lamson, a graduate of Stanford university, and sales manager of the university press, was convicted last year on what appear to be the flimsiest grounds of the murder of his wife. The state supreme court has now ruled that all the evidence for his guilt was inconsequential and a matter of "mere suspicion." A new trial has been ordered. That sounds like the normal procedure by which a defendant is protected against the ordinary human liability to error. However, Chief Justice W. H. Waste, in handing down the decision, added verbally a comment which may well undo the work of his own court's decision. He remarked that a majority of members of the court believed Lamson to be guilty! Even if the jurists had grounds for such a suspicion, the remark was highly prejudicial to Lamson in any future trial and was therefore obviously improper. But the facts of the case all tend to show that Lamson is the victim of incredible stupidity on the part of the police officers who prepared the case against him. These facts, and the story of how they were used in the trial, have been published in a brochure, "The Case of David Lamson; A Summary" prepared by Frances T. Russell, professor of English in Stanford university, and Yvor Winters, instructor in English; with an introduction by Peter B. Kyne. It is published by the Lamson defense committee, and may be obtained from the Lamson defense fund, care of August Vollmer, 921 California avenue, Berkeley, California. If it be feared that English teachers are unreliable guides in a case involving matters of expert criminological testimony it may be said that August Vollmer is professor of criminology in the University of California, and that he is only one of a number of experts who have endorsed this summary of the case. Readers who are interested in the specific question of Lamson's innocence or in the general question of criminal procedure in American courts should procure this pamphlet. The story it tells cannot be satisfactorily condensed—and, if it could, it would sound too incredible.

## Disciples' Threatened Schism "Greatly Exaggerated"

HOW EASILY the newspaper correspondent may go astray in interpreting or forecasting religious events, especially under the urge of a desire to make exciting copy, was well illustrated in the press report that the Disciples of Christ were on the verge of schism on the issue of a proposed unification of their missionary, benevolent and educational boards which came up for action by their convention at Des Moines. The reporter saw embattled hosts prepared to clash upon the bloody field. The members of the convention could not discover that any principle was involved in the reorganization and, after a brief and wholly unemotional discussion in which two delegates expressed doubt as to the utility of the suggested constitutional changes, the proposal was approved, with not more than half a dozen negative votes, exactly as it came from the committee on recommendations. The debate and the vote lacked little of being as unanimous as a vote on a resolution of thanks to an entertainment committee. As a matter of fact, a good deal more might have been said than was said on the possible unwisdom of the measure. The immediate point is that there was no excitement about it, no acrimony, and no disposition to resent the decision—much less to divide over it—whichever way it went. The Disciples have fought their way through questions of organization and have come to days of internal peace.

## Railroads May Have Found a Way Out

RAILROAD history was made when the Union Pacific's streamlined aluminum train streaked across the continent, from Los Angeles to New York, in 56 hours and 55 minutes, thereby cutting 14½ hours from the previous transcontinental railroad record. The run was not only faster but cheaper than the usual run with the usual equipment. The use of the new form of train and the substitution of the Diesel engine for steam may open the way for the railroads to get back some of the business that they have been losing and stop some of the losses they have been suffering. Railroad finance has never been in a more unfavorable condition than it is now. With the inroads upon their patronage from airplanes on the one side and buses on the other, the railroad was on the way to being relegated to the status of a second-class passenger carrier, first-class passengers taking to the air and third-class to the highway. Such a result would be a calamity, not only for the railroads but for the passengers who have to take long trips by bus. It is customary to speak in belittling terms

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of the speed-mania which sets great store upon clipping an hour or two from the time required for a journey. But this is a large country, and for many travelers time is of the essence of the contract which it makes with the carrier. Speed, with comfort, safety and economy, are the reasonable demands of the passenger. A system which cannot furnish them all is not a satisfactory system. The railroads have taken a long step toward proving that they can furnish them. Now if they can get their finances reorganized and squeeze out some of the water which was injected into their capitalization in the old days of reckless financing, they may be able both to serve the public acceptably, pay their workers adequately, and earn a reasonable return upon the investment.

# Armistice Day, 1934

AS ANOTHER Armistice day approaches, the peace forces find themselves in a discouraged mood. Probably not since the first armistice has this mood been so pronounced. For a dozen years the peace movement grew in optimism. During the past four years it has been seized with a sense of frustration. And during the past two years it has been more difficult to keep the peace fires burning than at any time since 1918. There is everywhere talk of war.

The nations have not in fifty years been in such a state of nerves with respect to one another as today. The one thing which seems to keep them from fighting is the ironical fact that not one of them knows who the enemy is! Except in the case of France and Germany, no nation has a real enemy. But neither does any nation have a real friend. Even the traditional solidarity between Great Britain and the United States is in question. What the diplomacy of Japan may be able to do in its present attempt to drive a wedge between these two English-speaking countries it is not possible to predict. No nation is able to say just where its own interest lies with respect to the wide range of combinations which may take place among the peoples of the world in the future.

For a dozen years we lived in a post-war mood. Today we are living in a pre-war mood. We are no longer looking back at a world war—we are looking forward to another world war. Yet in no period of the world's history has there been such activity on behalf of peace as during these sixteen years. More has been accomplished in the name of peace than was accomplished in sixteen centuries before. At last the peace problem has been taken seriously by the world's statesmen. The pacific ideal by general consent has come to be regarded as the most important moral issue before mankind. Peace sentimentalism has given way to an attempt to deal realistically with war.

A remarkable peace structure has been reared during the decade and a half. We have only to point to the League of Nations, the world court, the outlawry of war and many treaties like the Locarno and Pan-American treaties, together with innumerable conferences dealing with specific questions having to do with the peace of the world, in order to measure the things that have been accomplished since the first armistice day. At last it seemed as if the temple of peace was rising before our eyes.

Now, in 1934, there has come upon the mind of the world, including many of the most ardent peace advocates, a deep sense of disillusionment with respect to all that has been done. Is this magnificent temple upon which statesmen have been working with such devotion merely a house of cards? Is peace still a dream? Are the forces which are against peace greater than the forces that are for it? Why is the League of Nations so impotent in handling concrete and urgent issues which arise? Why do not the nations take their most serious disputes to the world court? Is the Kellogg pact forgotten? Do the nations care that war has been outlawed? Is there such a thing as national honor? Can the pledges which the nations have made to one another be trusted?

These are the questions that have become acute in the hearts of men, particularly during the past four years. It is needless to dwell upon the specific facts which prompt such questions. There is Japan's open flouting of the Kellogg pact and the covenant of the league by her militaristic policy on the mainland of Asia. There is the continuing state of war between Paraguay and Bolivia in South America which neither the neighbors nor the league has been able to stop. There is the withdrawal of Japan and Germany from the League of Nations. There is the development of the new kind of state in Europe—the fascist, or nazi, or communist state—all of them alike in their subserviency to a dictatorship and all of them frankly militaristic. There is the failure of the disarmament conference. There is the foreboding with which we contemplate the naval conference which is now beginning in London. There is the demand by Japan for naval parity with Britain and the United States, and there is the armament race which is now well under way among all nations, stimulated to a hectic state by the international arms manufacturers whose iniquity our Nye committee has only begun to expose. These are but a few of the reasons why the whole enterprise for peace is resting under realistic suspicion as a beautiful but baseless fabric woven of men's wishes and dreams.

The assassination of the Jugoslavian king a few weeks ago was a revelation of the state of mind of the nations. The ghost of Sarajevo walked again through the haunted house of our peace idealism. We seem to live again in 1914 and to see unfolding before us the imminent possibility of a recurrence of those same events whose arrest in 1918 we will celebrate again on November 11. Sixteen years ago we did not expect ever again to be in the mood in which we find ourselves today.

Are there any considerations which, if taken into account, should mitigate this mood of discouragement? There are. And any fair dealing with the whole situation will take them into account. The mood of discouragement contains a reason for encouragement! It means something that the peace movement has sufficient

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vitality to be discouraged! There is always a peace movement after every war. But the peace movement which followed other wars always ran down—exhausted itself—within one, two or at most three years after the war. Peace idealism was unable to project itself into a warless period far enough so that it would take the form of *discouragement* when the next war came. But our peace movement has been growing more intense with the passing years. It is not becoming flabby. Its purpose is not relaxing. The alternative to peace was never so intolerable to the heart of mankind as it is today. That fact we must keep clearly in mind as we seek to find other factors which make for the renewal of our confidence.

For one thing, war or the threat of war is now a universal concern. That much at least has been gained. No two nations can now fight or threaten to fight without finding their feet caught in the net of an international system which makes the fact of their fighting the concern of every other nation in the world. It was not always so. It was formerly nobody's business if two nations went to war, but now if two nations fight or threaten to fight it is everybody's business. This much at least our peace efforts have accomplished —they have woven a web of international responsibility for peace. This responsibility may be weakly discharged, or it may be entirely evaded, but there does now exist such a thing as an international conscience. It is childish for us to assume that because this conscience has been violated once or twice or thrice it will always be violated. We may dare to trust that the nations will return to these responsibilities eventually with a sense that they must be taken seriously and faithfully discharged.

Another consideration which should deter us from a too gloomy reading of the present situation lies in the fact that the cause of peace is fast becoming a structural part of the creed of the Christian church. Increasing intensity characterizes the resolutions which the churches adopt. These resolutions become with every passing year more radical. The Christian church seems clearly to be destined to break entirely with the whole war system. Here is ground for the renewal of our hope. In the past, religion has been the main support of war. So long as the state can command religious support for its wars, war will continue to be. But when religion withdraws its support, the day of the abolition of war is at hand. Many of the leading ministers in all our denominations are now coming forth with absolute pronouncements in which they declare they will never support another war. Not only so, but the churches themselves are declaring that war is a nullification of essential Christianity and that they cannot bless another war of any kind. Discount these resolutions as you will, they nevertheless contain a sufficiently substantial residuum to turn the scales of national decision when once their implications are recognized. When the governments of the world discover what is now going on in the mind of the Christian church they will put forth unprecedented efforts to prevent another war.

A somewhat different aspect of the present mood is characterized by the conviction that something more must be done than merely creating instruments of peace, such as league and court and peace pact signed and guaranteed by political governments. With this conviction there has come a sense of helplessness in dealing with war through governments alone. We are not so sure of these political governments as we used to be. These governments themselves feel helpless in the presence of the war problem. They are conscious of being in the grip of forces which the political state is apparently unable to control. The most serious aspect of the present situation is that the very governments to whom we look for action in behalf of permanent peace are themselves stirred with a sense of their own impotence. Sixteen years ago we felt that whatever the governments decided to do could be done. During this period the governments have decided to do certain things on behalf of peace. They have taken pledges. They have tried to bring about disarmament. Yet they have failed to allay the fears of the nations and to reduce war preparations.

Why is it that our governments, with all the good intentions in the world, are unable to bring to consummation the peace hopes of their peoples? Is it because our statesmen are hypocritical? Is it because they are perverse? The answer is, No. The governments of the world, just as sincerely as the peoples of the world, desire the abolition of war. The truth is now coming out that the governments of the world are themselves *governed* by an economic system which is more powerful than the political system. And this economic system inherently makes for war. All that governments can do to prevent war may at any time be overthrown by the spirit of war which dwells in the body of our capitalistic system. Our political governments are not our real governments. Our real government is an invisible government behind the political government. This invisible government is our economic system. The economic system under which we live "holds war as the clouds hold lightning." So long as the nations of the world are in the control of an economic system which produces war by its own inherent operation, the sense of helplessness will possess the governments of the world.

Those, therefore, who are working for the reconstruction of our economic system are working for peace. Perhaps this indirect attack on war is the most important work that can be done today. In so far as President Roosevelt is trying to modify the capitalistic system and to bring it within bounds of social control, he is doing as much on behalf of peace as if he were signing a peace treaty. Obviously much more must be done than the President is providing for in the new deal, but the fact that he is doing anything at all should be counted as a contribution to the cause of peace.

One final consideration deserves our attention. After all, why should we who love peace and work for it be discouraged in our enterprise because, forsooth, we have reached a crisis? What righteous cause has ever been able to reach its goal without reverses, without passing through one crisis after another? It is naive for us to expect that the peace movement should go

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right on from 1918 in an uninterrupted series of achievements until at last a world order is established into which war cannot come. That kind of philosophy is of course childish. What we are needing in these days of discouragement and of reverses is a philosophy of peace which makes a place for crises. Crises test our peace plans. They also strengthen our plans. No peace plan that has not passed through crises can ever be sure of permanency. Peace is not an affair of the moment. It cannot be brought about by magic, nor is there any water-tight scheme by which it may be insured. It is an affair of the long years. It may have present difficulties, but it is bound to reach its goal because, after all, it is not our business but God's business, and we are co-workers with him.

# End the Scottsboro Scandal!

IT IS TIME to stop the lying and deceit which envelop the Scottsboro case. Exactly who is lying and who is deceiving we do not know. Perhaps everybody connected with the case is guilty. Perhaps only a few of those so connected are guilty. But guilt there is! The whole case has by now become so entangled and enveloped in trickery, misstatement, double-crossing and perjury that it is impossible for good citizens to be sure where right, justice and truth lie.

The Christian Century remains convinced that the probabilities are that the nine young Negroes under sentence of death are innocent of the crime charged against them. Perhaps it would be more exact to say that it finds it difficult to believe, on the basis of the evidence and of the character of the witnesses, that the boys are guilty. But we are equally certain that if there is not an immediate, root-and-branch clearing up of the entire situation with regard to the defense of these boys they will be electrocuted. Further silence concerning this defense situation would be equivalent to connivance at the boys' execution.

If the true facts with regard to the Scottsboro case could be presented to the courts under legal conditions which were honest and aboveboard, we are not only confident that the supreme court would grant new trials but that the worthiest public opinion of the south would combine with the fairness of the courts of Alabama to set these boys free. As matters stand, however, we see not a chance in the world for such an outcome. These boys are being victimized by a nasty under-cover fight between their avowed defenders, the one sure outcome of which will be their judicial murder.

Every interest connected with the Scottsboro case is being victimized. The boys first of all and most important of all, because it will be through their bodies that the death-dealing electric current will presently be turned. But their parents and relatives are similarly victimized. So are the Negro groups which, all over the nation, are raising funds. So are the people of the state of Alabama and of the entire south, who have been made to believe that this is a political rather than a criminal issue. So are the people of the United States, who have been so frequently misled during the three and a half years of the case's history that they can no longer be aroused to the simple issue of justice involved. So are the courts, which have been so treated that it has become humanly impossible for judges to hold the scales of justice evenly. And when this ghastly tragedy has worked itself out to its ultimate consequence, so will the United States be a victim in its loss of respect from the civilized nations.

Is there no way by which this seeming probability that the Scottsboro defense will hand these boys over to the electric chair can be thwarted? Is there no way by which the boys, their relatives, the Negro community, the state of Alabama, the people of the United States can be assured that the case will be settled on its merits—that justice will surely be done?

The present situation with regard to the Scottsboro case is this: The two defendants, Patterson and Norris, whose convictions are being made the test on which rests the fate of the entire group of young Negroes, have been denied a reversal of their conviction by the Alabama supreme court, and appeal has been made to the United States supreme court to review the action of the Alabama courts. At the same time two lawyers associated with the International Labor Defense—the legal affiliate of the communist party—have been arrested in Tennessee and taken to Alabama charged by Victoria Price with having attempted to bribe her to change her testimony. Victoria Price is the witness who sticks to her charge that she was raped by the Negroes; Ruby Bates, the other original complainant, changed her testimony and is now reported to be an active worker within the communist ranks.

Such chance as the Scottsboro boys have for life depends, therefore, on the decision of the federal supreme court in the first instance and, if that is favorable, on a new trial in Alabama. Both these judicial actions require legal representation of the highest capability and of a sort not to inject into the case any more prejudicial elements than are already there. The charge against Sol Cohn and Sam Schriftman of attempted bribery may be a frame-up; such things are not unknown. But the attempted rendezvous in Nashville between the two I.L.D. attorneys and the Price woman certainly lent itself to the concocting of such a frame-up, if frame-up it was, while even if innocent it was precisely the sort of under-cover maneuver which has brought the boys' defense into bad repute in the south.

Meanwhile, the situation within the defense as it presumably prepares for appearance before the United States supreme court has become a hopeless mess. No one can say what is actually going on; the whole atmosphere suggests a general double-crossing. On the one hand, Mr. Samuel S. Leibowitz, the attorney who represented the I.L.D. at the second jury trial of Patterson and Norris, claims to have authorization from the defendants to conduct their case without further participation by the communists. On the other hand, the Nation asserts in its issue of October 24 that the defendants have asked that the I.L.D. continue to defend them, and quotes Patterson as hoping that Mr. Leibo-

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witz "will change his attitude and be of agreeable" to proceeding under communist auspices.

This fight inside the defense is so bitter and so involved that it defies clear delineation to the general public. Mr. Leibowitz now appears to be working with a group of Negro clergymen, and probably with the blessing of the National association for the advancement of colored people, although of that one cannot be sure. He charges that "from the beginning the case was used by the communist party and its affiliate, the I.L.D., as a focal point of propaganda, agitation and campaigns for funds. It was used to stir up trouble between black and white in the south. The lives of the defendants were jeopardized for political purposes. Officials of Alabama were bombarded with insulting telegrams, and even the supreme court of the United States was not immune from the communists' attempt to exert on it what they are pleased to call 'mass pressure.'" Mr. Leibowitz claims, however, to have been sufficiently concerned over saving the boys' lives to have stayed in the case until the bribery charges were made against I.L.D. agents. After that, he claims, the last hope of a successful I.L.D. defense was gone.

As between the claim that Mr. Leibowitz has been granted legal control of the defense by Patterson and Norris and the claim that they have asked that this control be continued by the I.L.D. we have no means of judging. Neither has the general public. Neither have the Negroes in the United States. Nor are we interested in the settling of this particular issue. We have reached the point—and in this we believe we are at one with a host of Americans—where we have no more confidence in any of the persons or organizations involved in this defense. We do not know what is going on behind the scenes, but we are convinced that something is rotten. The whole thing may be rotten. It must be cleaned out, opened to the light, put on an absolutely new and absolutely different basis.

This cleansing process can only come from the outside and work in. It must be without prejudice and without partisan commitments. On behalf of that portion of the American public which is solely concerned that justice be done, we therefore suggest that the social service committee of the Federal council of churches take immediate steps to call together a representative group of Negro church and professional leaders, and that, working in company with this group, it investigate the full circumstances surrounding the present status of the Scottsboro defense and give national publicity to a plan for the further conduct of this defense which can command the confidence of the general public. Let this be done quickly, for every day of delay imperils the lives of these ignorant boys, now the tools of men and groups whose basic purposes are widely suspected to be something entirely other than guarding against a perversion of justice.

# *VERSE*

## *For Armistice Day*

WALLED by factories,
Massed tightly with close roofs,
There are the voices of many children.
Though given telephone-lines
And radio aerials,
There is yet the clank of soldiers.

Is this a town
Or a farm, raising fruit
For a red harvest?

ALAN CREIGHTON.

## *Challenge*

MASTER he stands and now surveys his scene,
Man the anointed, chosen child of gods,
Whose law is manifest in his machine,
Whose will exults in rhythmic piston rods;

Seeker and sage and scientist, whose thought
Has kindled fires through a night of fears,
Marvels at verities his mind has wrought:
Magic in wheels, and miracles in gears!

Dynamos sing, electric turbines hum,
Motors chant a canticle to his power,
But does he reason of the day to come,
That certain and inevitable hour
When he must seek beyond the scope of speed,
Beyond desire and beyond delight,
To find immortal food for mortal need,
Beyond the nebulae, beyond the night!

CARL JOHN BOSTELMANN.

## *Fellowship*

CAIAPHAS, Pilate and Herod—
How we despise each name!
They sent the Blessed to a cross,
And hung him, to their shame.

But you and you and you and I,
Partakers of their deed,
Go blithely on as righteous men,
Unscathed by human need.

No nail-prints mutilate our hands,
No sword-wounds pierce the side.
We do not have the marks of thorns:
O, Lord, forgive our pride!

Send nails to pin us to Thy cross,
Send swords to cleave us through.
Let brothers' sufferings pierce like thorns,
Until we bleed, with You!

ELINOR LENNEN.

# One Year of Repeal

By John Haynes Holmes

IT WAS just a year ago, November 7, 1933, that the legislature of the thirty-sixth state took the action calling a convention which insured, less than a month later, the ratification of the twenty-first amendment to our constitution which outlawed prohibition from the country, as the adoption fifteen years ago, in 1919, of the eighteenth amendment outlawed the liquor traffic. In a period of a decade and a half, the wheel of reform had swung full-circle. We were back again precisely where we started.

It is interesting to recall at this moment what was expected of repeal at the time of its enactment. Expected, that is, by the victorious "wets," for the defeated "drys," in the moment of intoxicating triumph, remained not only skeptical but alarmed at the prospect! All the evils of prohibition, we were told, would straightway be abolished. The bootlegger would disappear. The speakeasy, the night club, and the road house would close their doors. The saloon would not come back to take their place. Light wines and beers would be accepted as the popular drinks, while whisky and gin and other heavy potions would be reduced to positions of insignificant importance. Crime would decrease, lawlessness be cured, disorder and anarchy be ended. Even kidnaping would cease—was not the kidnaping of the Lindbergh baby the direct consequence of prohibition? There was no limit to the benefits and boons which were promised to follow from the breaking of the dam (confessedly leaky) and the flooding of the land with legal liquor. It is not unfair to say that the millennial dreams of the "wets" in 1933 were matched only by the similar dreams of the "drys" in 1919. In the repudiation of prohibition, exactly as in its original position, it was the positive pledge of immediate and complete release from conditions regarded as intolerable which determined the minds of the people and rolled up the decisive vote. In characteristic American fashion, the passage of a law—in this latter case, the passage of a repeal of a law—was regarded as the open door to Utopia!

## I.

Well, a year has passed, and what do we see? In obedience to the excellent advice of ex-Governor Smith, "Let us look at the record!"

Intimations that repeal might not solve the liquor problem, indeed might complicate it, were evident even before the thirty-sixth state had ratified the new amendment and thus ended the reign of prohibition. On September 6, 1933, for example, a Massachusetts legislative committee, which had been sent to Canada to investigate the celebrated Quebec liquor control plan, reported back that this plan was a failure. "It fostered bootleggers," said the committee—*bootleggers* in a country which had shown us how to abolish the evils of liquor by smashing prohibition!

Two weeks later, on September 21, there came the alarming word from Washington that the Public Works administration had allotted $14,800,000 to the building of new cutters, patrol boats, seaplanes and air stations for the use of the coast guard in the fight against liquor smuggling. This looked amazingly like an increased and permanent arming of the coast guard on the very eve of the repeal which was to end the scandals of prohibition, of which smuggling was one of the most notorious. And this was precisely what it was! For the coast guard officials, having had experience never enjoyed by the anti-prohibition reformers, testified that "there will be no decrease in smuggling activities following the repeal of the eighteenth amendment, and that increased efforts on the part of smuggling syndicates may be expected." Repeal, in other words, was to make the coast guard problem more difficult, and incidentally more expensive than ever!

A month later, on October 30, the New York Times carried over an Associated press dispatch from Washington the headline: "Rum Fleet Grows As Repeal Nears." The story began: "More rum boats along the coasts . . . were interpreted by coast guard officials today as spelling trouble with smugglers if prohibition is repealed. All along the coast line, they said, the number of liquor smuggling vessels is increasing . . . between Cape May and Nantucket there are now about fifty rum boats, the greatest number since the so-called 'rum row' in Long Island sound was the object of a federal drive in 1925." Of course, this might be regarded as the last rush before the heyday of prohibition ended. Politicians and "wet" reformers were so regarding it, but not the coast guard who knew the business. "With or without prohibition, a coast guard official predicted, the rum runners would be on the job with an eye to the profits to be gained by evasion of the tariff. In some ways, they said, the route to smuggling would be easier if prohibition were gone. Liquor-laden vessels could clear to American ports, get inside the twelve-mile limit, and, if not watched closely, change course and land their cargoes."

But the campaign for repeal went on. Promises of ever-more sweeping and radiant character swept the nation with a tidal flow of conviction that prohibition had caused all our ills, and to get rid of it would end them. Propaganda, in other words, did its perfect work. It was no more possible to turn the people away from repeal than it was to turn the Gadarene swine rushing down the steep place into the sea. So repeal came, and the record of its wonders began!

## II.

The first test came at Christmas and New Year's. I walked the streets of New York city during this soaking period; I saw more drunkenness in ten days than I had seen in as many years. The newspapers reported with suspicious emphasis that New York had never seen such orderly and sober holidays, and the police



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saw to it carefully enough that arrest statistics were kept down to the minimum consistent with public decency. But in Boston the situation got altogether out of hand. The holiday record in that puritan city came within six of equaling the all-time record of arrests for drunkenness within a similar period. During the twenty-four hours of the Lord Christ's birthday, the police arrested 221 men and nine women for drunkenness. "The double celebration of the 1933 New Year," said the report, "brought 281 drunkenness arrests in 48 hours, six less than the all-time record of 287."

But this was a holiday, a carnival period, right after the return of the liquor flood. We must be lenient, and give time for the change to work its cure! January came along, however, with added troubles. Thus, Police Commissioner John F. O'Ryan, of New York, appointed to office by Mayor La Guardia, became aroused over the speakeasy situation. The speakeasies were not closing. Imagine! So the commissioner, an honest and brave man, announced a drive to close all the speakeasies in New York city. "He said," according to a careful newspaper statement, "that he believed the job would take no more than a week, and that after the speakeasies were closed they would stay that way." (P.S. Speakeasies are still open in New York.)

But worse things than unclosed speakeasies were coming to light. Thus, early in January, the United press discovered that "America is drinking much liquor of poorer quality than prohibition bootleg." Here in one sentence was the eloquent confession that repeal was not stopping the practice of uncontrolled drinking, nor improving the quality of "booze." In addition, there was the awful discovery that "bootlegging still exists." In this dispatch, the secretary of the treasury is quoted as saying that "the bootleg ring still has the country by the throat," and as announcing "a new offensive." "Such is the situation," said the United press, "a month after repeal!"

But a month isn't very long. Give us time! *Give us time!* So time is given. Another month passes by—two months—and reports come in from all parts of the country about the prosperity of bootleggers. The report from Oregon, far across the country from New York, is typical: "The Oregon state liquor control commission found that its sales are far below anticipation. The chairman of the commission announces it as his opinion that bootleggers are doing 75 per cent of the business." To meet the competition that repeal was going to end, this commission was recommending the removal of existing restrictions, legalizing anything the public wants, by (1) making beer available in or near dance halls, (2) authorizing sales beyond the 8 p.m. closing hour, and (3) making hard liquors procurable "without the purchaser making the trip to a state bottle house."

It was in this same month—the 19th, to be exact—that Morgan T. Ryan, registrar of motor vehicles of the commonwealth of Massachusetts, broke a conspiracy of silence by stating officially his belief that the mounting tide of fatal automobile accidents was due to increased drinking. Nobody was able to dispute Mr. Ryan's facts, for he had the statistics of accidents before him as he spoke. His interpretation of these facts was unequivocal. "The number of fatalities listed during the present fiscal year," he said, in his official report, "is mounting rapidly, until to date 19 more persons have been killed than were recorded last year during the same period. This nine per cent increase in fatalities is unquestionably due in part to a four per cent rise in convictions for drunken driving."

Reports of this kind, coming from all parts of the country, proved too much for Washington. Had not the President promised that repeal would end our liquor troubles? In proclaiming the twenty-first amendment, had he not said, with his familiar nonchalance, "We must remove forever from our midst the menace of the bootlegger and such others as would profit at the expense of good government, law, and order"? But "the bootlegger and such others" had not heard the presidential pronunciamento. So Mr. Roosevelt declared, on a certain blustery March day, that he was going to "end bootlegging," and would suspend liquor quotas, and thus reduce prices, to do it.

In April, the curtain fell. After four months of futility and failure, the government conceded defeat, and after the fashion of good old prohibition days announced a fight to the finish against lawless liquor. No less a man was it than Joseph H. Choate, jr., director of the Federal alcohol control administration, who blew the trumpet and sounded the alarm. "As concerns liquor," said this official on April 25, "the United States is living in a fool's paradise." Saving his face by blaming everything on prohibition, Mr. Choate pointed to "the main body of the monster (the bootleg trade)" which, he declared, was "illicit distilling," and said that this was reaching unprecedented proportions. The repeal of the eighteenth amendment had apparently produced no results at all, except to increase the flood. "Bootleg production continues on so large a scale," asserted Mr. Choate, "as to constrain us to the conclusion that our people must now be consuming greater quantities of spirits than they did in pre-prohibition days." Right back where we started! Commenting on this official disclosure of "wet" conditions, Mr. Seton Porter, president of the National Distillers' Products corporation, complained that the federal government was losing no less than $400,000,000 in taxes through bootlegging and smuggling. "The federal and state governments," said Mr. Porter, "are failing to collect any revenues whatever on the bulk of the national consumption." The people only wanted to get rid of prohibition, so we were told, to become instantly law-abiding, and yet here they were patronizing the bootleggers as abundantly as ever!

But there was action in Washington as well as words. April saw the inauguration of "a nationwide campaign" to eliminate bootleggers and illicit distillers. This industry, according to Secretary of the Treasury Morgenthau, had shown no signs of depression since the eighteenth amendment was repealed. So he announced "a drive" against the law-breakers, with a special unit of 600 men thrown into the field. "We hope to hit, and hit hard, this illicit industry," was the cheerful word from official headquarters.

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Came the dawn of May—and in those lovely days an eruption of protest and alarm! "Boys are drinking more under repeal than under prohibition," according to Mr. Leeds Johnson, president of the Madison Square Boys' club in New York. "Easy access to beer and cocktails," said Mr. Johnson in his annual report, "has increased the drinking habit. Boys who hung around the club late at night during prohibition, now leave earlier, and spend the late hours drinking in saloons and restaurants."

In the United States senate a furious debate broke out on the mounting liquor scandals. Senator Borah, a dry, warned that "the people of the country did not vote to substitute worse evils for the intolerable conditions under prohibition." Senator Walsh, of Massachusetts, a wet, confessed, "I have been disappointed," and prophesied that "Christian and religious people will not tolerate existing conditions." A United press dispatch describing the debate stated that opponents and supporters of the eighteenth amendment were agreed today that "unless the flow of bootleg liquor is checked, the United States will return to prohibition." Five months, and sick of the bargain!

III.

On May 10 came a dreadful tale from Massachusetts in a special dispatch to the New York Times, written by F. Lauriston Bullard. "Is Massachusetts better off or worse off under repeal than under prohibition?" was the correspondent's question. Asserting that "no absolute answers can be returned," Mr. Bullard noted "certain trends" as "visible," and "certain conclusions" as "possible." Thus, he said, "drunkenness has increased, especially among women"—a total gain of 25 per cent, and a gain of "more than 40 per cent" for women. "There has been a heavy increase in revocations and suspensions of licenses on account of liquor"—in 19 weeks they mounted from 1,251 to 1,659, "an increase of very nearly one-third." Automobile fatalities due to liquor accidents, during this same period, showed "an increase of ten per cent," and non-fatal injuries due to liquor accidents "an increase of 23 per cent." "Actual students of conditions are of the opinion," concluded Mr. Bullard, "that repeal so far has increased drunkenness." What wonder that Boston's police commissioner, Eugene C. Hultman, had earlier and regretfully agreed that "repeal is still an experiment." Just like prohibition, and not even "noble"!

June brought more tragic tales. From Atlanta, Georgia, came the report that "drunkenness is definitely on the increase in this section of the country. Arrests for drunken driving have jumped in every large city in the southeast in the past six months." From the Family Welfare society of Jamaica Plain, Massachusetts, came a denunciation of "the increasing inroads of drink." From New York State Tax Commissioner Mark Graves came the complaint that the state was "actually consuming as much as 25,000,000 gallons" of liquor, more than 9,000,000 gallons more than the estimate of prohibition days, and paying taxes "on an estimated 6,200,000 gallons only." From Crawford county, Pennsylvania—which state, according to Gov. Pinchot, "has the best liquor law in the United States"—came a statement of "more cases of drunkenness, more cases of men losing their jobs for drunkenness, etc., in the last three months . . . than in ten years under the eighteenth amendment." June was a busy time!

July was signalized by a new declaration of war against bootleggers by Joseph H. Choate, jr. This was three full months after his first declaration, yet he had nothing to report but alarm. In his address before the annual convention of governors at Mackinac Island, Michigan, he called for "a vigorous, nationwide crusade," and declared that "every agency must be mobilized" for the fray. This sort of thing was common enough under prohibition, and here it is again. The same old fight, just as though we had never repealed anything at all!

August brought a sensational newspaper investigation in New England. The Boston Herald, a wet paper, was honest and brave enough to go out and get the facts, and report them to its readers in a series of four articles by Richard O. Boyer. The exposé was appalling, vividly summed up in characteristic journalistic fashion in the opening sentence: "The bootlegger, who was to have been interred forever when the ghost of John Barleycorn escaped the grave and walked among men once again, is more prosperous than ever he was during fourteen years of prohibition."

August witnessed an amazing confession from official sources that the war against bootlegging had accomplished nothing. A sweeping reorganization of the alcohol tax unit of the internal revenue bureau was effected, creating 15 enforcement districts headed by picked men. The personnel of the unit was to be increased gradually from the present 3,200 members to 5,000. Secretary of the Treasury Morgenthau was again determined—and hopeful. "We are leaving no stone unturned," he said, "to stop the flow of untax-paid liquor." He was also honest enough, or naive enough, or downright careless enough, to repeat the suggestion of "some people" that this is "the first honest attempt at enforcement of the liquor laws." So! We were right, after all, we drys, when we said in the old days that the Washington government under Harding, Coolidge, and even Hoover had never made any real attempt to enforce the eighteenth amendment—that prohibition had never been given a chance! We knew this all along, but had never believed that we would live to hear a cabinet officer confess it.

In this same month (August) came an inclusive report from the nation at large of the Noah's flood of drunkenness. Thus, New York city had had 55.5 per cent more drunkenness in 1934 than in 1933, Los Angeles 95.5 per cent more, Boston 21 per cent more, Denver 116.6 per cent more, and Portland, Oregon, 116.8 per cent more. These figures, as presented by the Christian Science Monitor, would seem to be worth pondering. Making it easy and legal to drink is perhaps having the very results that a logical mind would anticipate!

In September, drunken driving again came rushing to the fore. Statistics submitted to the convention of

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the International association of police chiefs in Washington, September 26, by Dr. Theron Wendell Kilmer, police surgeon of Hempstead, L. I., showed that the increase was 100 per cent in Rhode Island, 122 per cent in New Orleans, 300 per cent in Philadelphia, 380 per cent in Cincinnati, and 479 per cent in Los Angeles—Connecticut showed a lowest percentage of 1.5.

IV.

Gathering data and evaluating facts as best we can, we draw the following indubitable conclusions:

1. *Repeal has released a flood of liquor which has increased beyond anything known in the last decade.* To the illicit "stuff" consumed under prohibition, and now undiminished, has been added the vast tide of the legal production of breweries and distilleries in this country and abroad. Whatever the scandals of lawlessness and disorder under the eighteenth amendment—about as great as similar scandals under other laws in this republic!—it cannot be denied that this constitutional enactment reduced drink consumption by an impressive figure. A "wet" survey, in spite of itself, placed this figure at 40 per cent; according to an official government survey, it was 60 per cent. Today the old and ghastly totals have not only been restored, but are swiftly being lifted. Joseph H. Choate, jr., has estimated that the American people are today drinking "a quantity of (bootleg) spirits which cannot be much less, and may be more than, we drank before prohibition. This quantity is being consumed *in addition to* the entire sales of legal goods which, ever since repeal, have run not far below pre-prohibition figures." We are out to break another record!

2. *Much of the drinking today is hard drinking.* All the agitation, in other words, for light wines and beers and all the assurance of the wets that whiskey, gin, and rum must not return—was so much bunk. It was talk to delude the public—camouflage to mislead the great mass of voters who wanted as little at the end as at the beginning of prohibition to see strong intoxicants come back. Under cover of this deception, the repeal campaign got under way, and, once successful, straightway stripped off the assumed garb of temperance. Not since the eighteenth amendment was disposed of has there been heard so much as a whisper about light wines and beers. Booze has returned, as it was always intended to return, and the cocktail reigns supreme.

3. *Drunken driving has become a momentous problem.* Official reports *without exception,* in every part of the country, demonstrate a frightful increase of this evil under repeal. In an automobile age, this incidence of danger, against which no man, woman, or child is safe, must be regarded as a matter of first and immediate public importance.

4. *The saloon is back.* Of course, this typical American institution was not supposed to come back. President Roosevelt said it should not come back. If there was anything upon which wets and drys could agree in their furious fighting over the liquor issue, it was that the saloon must not under any circumstances be revived. In the permanent elimination from our national life of this disgraceful institution, prohibition had at least one achievement to its credit. But that achievement is now undone. The saloon is with us again in all the fructifying fertility of yore. Not on Fifth avenue, or Commonwealth avenue, or Euclid avenue, or Michigan boulevard, where it no more flourishes today than it did yesterday!* But in all those familiar haunts where the multitudes mass and multiply apart from the main currents of the city's life, the saloon is as conspicuous and as hospitable as ever. A famous New York reporter, making a tour of inspection in the metropolis, reports "how enthusiastically the old-time saloon has come back. . . . Over on Third avenue the yellow lights were shining again behind steamy windows and the boys could be seen, from the shoulders up, lined along the bars, on both sides of the street, taking their beers and their shots precisely as of old. . . . Except that the word 'saloon' seems to have been dropped out of respect for Mr. Roosevelt's pledge that the saloon must never come back, and the words 'bar' and 'grill' substituted, the old-time saloon is back in great numbers."

Nor is this all! For to the saloon has been added, in this heyday of legal liquor, an incredible variety of dispensaries. Today, in various parts of the country, all kinds of drink can be procured in all kinds of places. I have myself seen alcohol beverages, light and heavy, legal and illegal, sold in hotels, restaurants, railroad stations, steamboats, Pullman diners and club-cars, drug stores, gentlemen's clothing stores, cigar stores, grocery stores, candy shops, barber shops, tea-shops, garages, newspaper stands, athletic meets, roadhouses, and tourist camps. And repeal, mind you, was to control the flow of liquor! So far from effecting this control, repeal has made liquor more easily and constantly accessible than it has ever been before.

5. *Bootlegging is with us in undiminished abundance.* In April last, Mr. Joseph H. Choate, jr., referred to the "astounding" number of seizures of illegal liquor plants which, "since the beginning of 1934, with no increase in the crippled enforcement unit, have actually increased." "Let no one imagine," said Mr. Choate, "that the things seized were all trifling moonshiners' tea-kettle makeshifts. It was not mere stills that were seized, but active distilleries . . . large plants of the most modern description. . . . A careful computation of the annual capacity of those seized in the first quarter of 1934 has been made . . . and it shows the almost incredible figure of 67,905,770 gallons." And the seizures are only a minute fraction of those in operation! "There seems to be no escape from the conclusion that the unseized capacity must exceed the seized capacity to an undefined extent."

Surveying the situation some three months later, in a Washington dispatch in the New York Times, Mr. Hal H. Smith emphasized that "illicit making and selling of liquor did not cease when repeal came in. . . . The bootlegger kept on in business, and so did the rum

*Dr. Holmes is over-optimistic, at least so far as Michigan boulevard is concerned. This famous street now contains many conspicuous drinking places, and certain concerns (such as the Huyler candy store) which never had a thing to do with liquor in the old days now fill their show windows with intoxicants.—THE EDITORS.

runner and the moonshiner. . . . As many big stills are in operation as in prohibition days, and the big bootleggers are as well organized as they were in the last years of the dry era. Government reports show no let-up in the evil."

6. *The speakeasy is still alive.* This institution, in all probability, is at the moment surviving in depleted numbers. But this is not because it is in process of disappearing. Not at all! Rather is it because it is in process of changing its form, and, like a snake sloughing its skin, is temporarily weak and inactive. What is happening is that the speakeasy is shifting its locale from the theater districts and the more or less swell residential sections of our cities, to the slums and the tenement areas. The luxurious night club is going out, and the good old "blind tiger" is coming in. But the changed form conceals the same reality—an illicit haunt for the sale of liquor in defiance of the law. It is this situation which justifies the report of the Boston Herald correspondent, in his special series of articles covering New England, that "the speakeasy is still with us."

7. *Lawlessness and crime are as rampant as ever.* For years, during the prohibition era, it was the fashion to blame the "crime wave," as it was called, on the dry regime. It was difficult to think of a "crime wave" in this country, the tide has always run so high. Furthermore, it seemed irrational to attribute this "wave" to prohibition, when a similar increase of disorder and violence was noted in all countries of the western world as a familiar post-war phenomenon. The legend, however, was created, for obvious propaganda purposes, and at last found its way into the public mind as a fact not to be gainsaid. Prohibition was responsible for crime! Misdemeanors and felonies of every description, bank robberies, mail robberies, banditry, industrial racketeering, manslaughter and murder, even kidnaping—all these were caused by the long-suffering eighteenth amendment.

But now the amendment is gone. The cause is removed. Yet 1934 promises to be the worst year for crime that America has ever known. Speaking on April 27 in Chicago, Mr. Earle W. Evans, president of the American Bar association, declared that "crime threatens not only the prosperity and happiness of our people, but the very life of the nation itself." No improvement had appeared by September. On the contrary, on the 30th of that month, Colonel Calvin Goddard, director of research of Northwestern university's crime detection laboratory, predicted a new wave of major crime. "Statistics show," said he, "that certain types of crime are on the increase. . . . Bootleggers will continue to operate." But changes in the liquor laws are undoubtedly driving many criminals into new fields. Which would seem to indicate that, in the judgment of this outstanding criminal authority, liquor legislation, wet or dry, changes the incidence but not the character of crime! The problem, in other words, existed before prohibition, and now is existing after.

V.

It is the habit of the wets, hard driven these days by the aggravation of the liquor problem under repeal, to describe existing evils as a hangover from the prohibition era. Thus, Mr. Choate, horrified to discover that his April declaration of war against the bootleggers was interpreted far and wide as a confession that repeal was failing to make good its promises, declared in June that he was grappling with conditions which he had inherited from his predecessors in the Volstead days. All the increase in production and consumption of illegal liquor, he said, "took place during prohibition, when the seizures (of illicit plants) reached numbers far beyond the present"—and when, as he did not say, the enforcement appropriations and agencies of the government were greatly in excess of what they are today. He himself had taken pains to point out that "seizures immediately dropped off" when "a large cut in the enforcement personnel was made on June 30, 1933, followed by a further 50 per cent cut in August."

Deliberate endeavors of this kind to shift responsibility for present conditions to an eighteenth amendment still working its dire effects upon the country long after its death, may have persuasion for the younger generation of citizens, even in the face of the fact that they were definitely promised by wet advocates that repeal would immediately and effectually cure the scandals of prohibition. But they can bring nothing but amusement, mingled with disgust and anger, to those who have lived in the old pre-prohibition days, and were familiar at that time with the abominations that curse us now. What evil do we know at this time—what evil did we know when prohibition was the law of the land—which we did not know, and know well, before the enactment of the eighteenth amendment to the constitution? Why was prohibition ever adopted by a reluctant nation, if not because such reluctance was at last overcome by a sense of outrage at the indignities, dangers and multiplying social ills imposed upon the people by a lawless liquor traffic?

In my more than fifty years of life I have seen the liquor problem in all three of its historic phases—pre-prohibition, prohibition, and now post-prohibition. As a boy and young man, I lived in a Massachusetts city which was known as a "no-license" community in the "local option" state of that time. The liquor traffic was outlawed from the town by the refusal of the voters to grant licenses for the public sale of intoxicating liquors. Every year a vote was taken on the issue, and usually "no license" was the verdict. Within the limits of the municipality, in other words, prohibition was the law. But every now and then prohibition was repealed, and my home town became a "license" town. Prohibition had proved disappointing; it had not dried up the town in every corner; speakeasies were running, bootleggers were thriving, the police were corrupt. Above all, the town was losing the income from licenses which other less scrupulous communities were enjoying. So "no license" was voted out.

But the return of liquor never lasted more than a year. The deluge of open saloons, the gangs of reeling "drunks" in the public thoroughfares, the crowded police jail in the basement of the city hall, the exposure of children to temptation and scandalous acquaintanceship with the social evils incident to liquor—above all,

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the continuance, without concealment or abatement, of all the speakeasy and bootlegging evils familiar under prohibition—all these things resulted in a speedy uprising of the citizens, and at the next election "no license" (i.e., prohibition) would be reenacted—and would last for another ten or a dozen years, until the evils of "license" (i.e., repeal) had grown dim, or the citizens had become careless or indifferent. Placed side by side with "license," there was no question in the mind of any decent, intelligent and conscientious citizen as to the merits of "no license" as a social measure. Not that "no license" cured all evils, or had no evils of its own! It was rather that trial and error taught the public mind that a traffic essentially inimical to the public welfare could be fought better outside the law than in.

The experience of my youth in a comparatively small community has been repeated in the experience of my manhood, during the last thirty years, in the vast area of New York, and the vaster and more diverse area of the country at large. One might have thought, to hear the wet talk in prohibition days, that there were no evils or difficulties involved in the liquor question before the enactment of the eighteenth amendment. All these evils and difficulties appeared for the first time, apparently, with the passage of the Volstead act! Bootleggers, racketeers, speakeasies, poisoned liquor, alcoholism, political graft, police corruption—all these were new social phenomena, dating from the year 1919, or thereabouts! To men and women born not many years prior to this date, who had had no mature experience before the days of prohibition, these evils were undoubtedly novel, though a mere examination of the Oxford dictionary might have shown them to be indigenous to many ancient periods of history and to many far-flung countries and civilizations. But to those of us who had known the days before the war, and had memories unspoiled by appetite and unwarped by prejudice, these evils were simply familiar old friends in old or newer guise.

Prohibition, in other words, had not created these evils. It had simply dramatized them as the essential aspects of a perennial problem which it was armed by the law to fight, until, after bitter struggle, they were gone. Now that the fight has been abandoned by a public which had no "guts" to see it through, the same old conditions continue, with repeal only failing worse than prohibition to the extent that it is a surrender to and not a defiance of evil.

## VI.

Present conditions are a grievous surprise and disappointment to the wets. They are neither the one thing nor the other to the drys. These drys, equipped with long memories and bitten by hard experience, knew exactly what was coming when the eighteenth amendment was repealed. They could turn back the pages of their history books, and there read it all. Prohibition on a nationwide scale was new, and also disappointing; but it was at least not the mad delusion of living over an ancient experience and expecting it would not repeat itself.

What are we learning today, and will continue to learn in ever-waxing measure tomorrow, is the lesson that liquor cannot be controlled. It can only be accepted, or fought. This means that, in our handling of a problem as old as Noah, there are only two roads before us:

On the one hand, we can treat liquor as we treat any other manufactured commodity. We can allow it to be produced, distributed and sold, without any other restrictions than we place upon tea, or coffee, or meat, or boots and shoes. We can regard it simply as an article of commerce—to be lightly taxed for revenue, perhaps, as we tax cigars and cigarettes, and soft drinks, but otherwise to be released for those to enjoy it who will.

On the other hand, we can treat liquor as we treat any other commodity or practice which for good and sufficient reasons we regard as fatally hostile to the health and happiness of men. We can outlaw it—that is, prohibit all traffic in it. We can treat liquor as we have for years past treated poisons, drugs, narcotics, prostitution, slavery, dueling, as a danger to be fought and destroyed by the democratic instrumentalities of law. For the prohibition policy in itself is nothing new or strange. Society has always been engaged in the business of outlawing, or prohibiting, what it has come to regard, through long processes of experience and education, as antagonistic to its welfare and even survival. The novelty of the eighteenth amendment is not in the principle at all, but only in the application of the principle to one more evil. Liquor is only the latest of a long line of social abominations which men have made up their minds to get rid of in their own best interest.

Because I have never yet met a man who was willing to release liquor into the highways of public traffic without any controls of any kind, and because I believe that there are these two methods, and no more, of handling the problem, I am myself by necessity a prohibitionist. I am ready to concede, also by necessity, that prohibition is no immediately effective program of reform. It conquers no evils over night, and even conjures up characteristic and incidental evils of its own. But short of the acceptance of liquor without reservation or control, there is no conceivable alternative to prohibition except such regulation as now exists in various forms under repeal. And prohibition has the immense, the decisive, advantage over regulation, that it is armed with all the power of the law to effect its will.

Repeal inevitably complicates the situation, and in the end defeats all constructive results, by putting the law on the side of the liquor traffic. Prohibition, *per contra,* simplifies the situation, and in the end makes progress, by putting the law against the liquor traffic. In the one case, the traffic is invited to enjoy the shelter of the law, and to act under its protection. In the other case, the traffic is thrust beyond the pale, and the law used as a weapon to destroy it.

## VII.

What we are experiencing today is one more swing around the circle. How many times the generations will have to compass this range of social change, no one

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can say. Israel Zangwill insisted that each new generation must have its own experience of war. Perhaps, in this same way, each new generation must have its own experience of booze. But some day, if civilization survives at all, it must be learned of men that the liquor traffic, like the slave traffic, the white slave traffic, the drug traffic, must be abolished altogether by due fiat of law, if its inherent evils, so fatal to the public welfare, are to be conquered.

Prohibition is the one way out—prohibition sustained, as the abolition of the slave trade was sustained through nearly a half-century of unremitting struggle, by a public opinion which refuses, through however long a time, to be defeated.

# Triumphant in Defeat

By Kirby Page

LARGE numbers of this generation are doomed to frustration. Any triumphs they achieve must be wrested from defeat. Countless numbers of middle-aged men and women now unemployed will never again find congenial and creative occupations. Gifted teachers and well qualified clergymen in large numbers will never again be able to earn daily bread in their professions, but will drift here and there as derelicts on the high seas. Multitudes of individuals fortunate enough to be employed regularly will never rise above a subsistence level of income. So terrific is the overcrowding in most professions that a large proportion of the youth of this generation will find only restricted opportunities for expression and advance.

Furthermore, many of those individuals who climb high in their chosen vocations will fail to realize their fondest aspirations. Crusaders for international friendship and peace, advocates of racial understanding and cooperation, strugglers for economic justice and security, all men and women who are seeking to establish the kingdom of God on earth are certain to be baffled and buffeted and beaten time after time. Many of them will spend the remainder of their days in areas of strife and chaos and misery. If the joys of victory are to be experienced, such persons must learn the secret of triumph in defeat.

### *God is Near*

This secret is supposed to be common knowledge among Christians. At least in theory, Christian faith provides resources for adversity. All Christians are supposed to believe that God is near and that he is loving and wise and powerful, and that underneath are the everlasting arms. They are familiar with the story of a man of sorrows and one acquainted with grief, yet ever joyous and triumphant. They remember that at night Paul and Silas astonished their jailers with songs of gladness, and that early Christians went to martyrdom with shouts of triumph. And in our own day marvelous accounts are given of the radiance and power of Kagawa and Schweitzer and Gandhi. Even among our own acquaintances are at least a few men and women who exhibit in their daily lives the invincible faith that overcomes the world.

But the proportion of such unconquerable spirits is low. Most Christians are not conscious of leaning heavily upon God in daily conduct, and only a small percentage of them experience vital communion with frequency and sustaining power. Too many ministers of religion continue to draw from empty cisterns and to munch dry crusts. "The lost radiance of the Christian religion" is not really lost, but certainly it is not the daily possession of millions of professed adherents. The coming of the kingdom of God on earth awaits the awakening of more Christians to a realization that the illimitable resources of God are at their disposal.

### *What God Requires*

The key to spiritual insight and power is found in the practice of alternation: forgetting self in carrying human burdens, and putting these burdens down and appropriating the values of silent worship and corporate fellowship. He who is concerned chiefly with his own comfort and safety need not expect to be flooded with spiritual energy. Long ago it was pointed out that the only way to find life is to fling it away. It is imperative that we rise above the pressures of individualism with its appeal to self-interest and blot out personal appetites and selfish ambitions with an overwhelming compassion for our kinsmen who are hungry and embittered. Fear can be cast out only by overpowering love.

Fear of failure is an obstacle in the pathway of religious vitality. Therefore it is imperative that we remember that God does not require "success" of us, any more than he required it of Jesus. Moreover God does not hold us responsible for the "success" of the cause into which we throw ourselves with abandon. When Jesus was hanging on the cross no cause seemed more irretrievably lost than the one to which he had given himself without restraint. In the garden of Gethsemane Jesus had wrestled with this crucial problem: which is more important, life or a way of life? Never did more hang upon a single decision. If he had decided that he must not "waste" his life or jeopardize the "success" of his cause, and had therefore "adjusted" his own ideals to the practices of his contemporaries, his name would not even have been preserved in the records of history. He became preeminent because he risked everything upon his faith in a chosen way of life.

It is evident that God requires three things of us: the selection of the noblest objectives, the choice of effective methods which are consistent with these ends,

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and supreme loyalty to these goals and these procedures. Success is not demanded of us. The outcome is in the hands of the Eternal. It is our business to pursue these ends with these methods alike in "failure" and in "success." Thus it is apparent that one condition of spiritual radiance is the throwing of self with utter abandon into the crusade for justice and fellowship, even to the extent of being willing to go down in "defeat" personally and corporately.

### *Burden-Bearing and Worship*

But this condition cannot be fulfilled repeatedly and continuously without the other aspect of alternation. The values of silent worship and corporate fellowship must be appropriated if we are to attain the self-mastery required to throw ourselves utterly away. Jesus was victorious in Gethsemane because he had stored up reservoirs of power. And we too must equip ourselves for hours of crisis. There is no substitute for solitude and silent worship. Victorious grappling with crises is made possible for long-continued practice in the arts of meditation, intercession and communion. Serenity cannot be acquired hurriedly. A great while before day, and sometimes all night long, Jesus went apart for recovery. And it must be so with burden-bearers in the present age. We must learn how to get out from under the crushing weight and relax, physically, mentally and emotionally. Persistence in the practice of being alone for even a brief period daily (or at least frequently) will enable us to tap reservoirs of spiritual power and to return to our tasks as burden-bearers with renewed insight and strength and courage.

This mood of prayer which is engendered by wisely used solitude can be heightened and extended by corporate fellowship. The spiritual seers of the ages have been surrounded by disciples with whom they shared life to the full. Seekers after truth and justice need to be reenforced by each other, not only by cooperation in action, but also by fellowship in thought and prayer. My own experience is convincing as to the dynamic energy that can be released by corporate silence. It is not enough that fellow-crusaders should frequently exchange ideas and experiences, they must also learn how repeatedly to share their yearnings in collective outreaching in silence before each other. If friends would supplement hours of discussion with frequent periods of silent listening, the voice of the Eternal would be heard more distinctly.

Neither aspect of alternation is adequate by itself. Both burden-bearing and silent worship are essential to spiritual insight and power. Aloofness from human affairs and exclusive devotion to contemplation and prayer cannot produce the most brilliant radiance, nor can complete absorption in relieving human misery release all of the vast energies latent within oneself. The perils of pure asceticism are more vividly realized by this generation than are the dangers of continuous activity. Many a young radical has become cynical and embittered because he let himself be crushed by the weight of human misery and failed to replenish his reserves in the silences.

A few days ago I again ran across a famous confession made in his autobiography by Charles Darwin: "I have said that in one respect my mind has changed during the past twenty or thirty years. Up to the age of thirty, or beyond it, poetry of many kinds . . . gave me great pleasure . . . formerly pictures gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also lost my taste for pictures or music. . . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts . . . if I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week. . . . The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature." Such a warning should cause us more often to flee away to the silences.

This determination should be strengthened by a realization that loyalty to high ideals and adherence to ethical means will prove to be costly in our day as in previous generations. To follow Jesus' way of life will arouse furious opposition on the part of those persons who for reasons of blindness, bigotry, fear or vested interests are seeking to preserve the existing social order. The business man who announces that henceforth he is determined to utilize his energies in an endeavor to change the prevailing property system from one of private ownership of the chief means of production and distribution to one of public ownership and operation, in order to equalize economic privilege, will soon discover what it means to walk the way of the cross. The teacher who sets himself to the task of illumining the minds of students concerning the inadequacies and dangers of rugged individualism and who seeks to implant the principles of a cooperative commonwealth, based on production for use and not profit, often runs the risk of losing his position.

### *Peril of Christian Living*

It is likewise highly perilous to his economic security for a clergyman to list among the notorious sinners of his congregation men who sanction war or are willing to engage in it, the world's most colossal sin, or to indict as sinners men who seek to perpetuate and profit by an economic system which appeals primarily to self-interest or greed and which operates through the channel of competitive strife or warfare. In many sections of this country an act of supreme daring is required if a Christian white woman is to invite a Negro woman to her dinner-table, not as a waitress, but as a guest. The simple truth of the matter is that the reproduction of Jesus' manner of life in the United States at the present time is certain to encounter ruthless opposition from militarists, nationalists, capitalists, racialists and other vested interests. The loyal follower of Jesus in this day will have abundant reason to recall the warning recorded in John's gospel: "Why, the time is coming when anyone who kills you will think he is doing religious service to God."

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But who among us is sufficient for such a life as this? Is Jesus' way really practicable for us? Certain it is that no one of us has command of spiritual resources adequate for the task of living perfectly as a son in the home of his Father, and beyond doubt none of us can find and do the entire will of God. We are frustrated by personal limitations and blocked by social iniquities. But this we can do: we can refuse to lower our ideals and we can make a resolute and persistent endeavor to live every day in right relations with God and with man, never being satisfied with low aim and meager achievement, and ever being convicted of guilt, private and corporate, for failing to achieve more perfectly the ideal objective for ourselves and for society. The quality of a way of life must be tested by the nobility of its aims, the validity of its methods, and the loyalty with which these aims are sought by these methods.

Measured by immediate, objective results, Jesus' own life was a ghastly failure. But because the ends he sought were so superlatively significant, because the means upon which he relied were so utterly valid, and because the quality of his sacrificial devotion to these ends and these means was so superior, he has through the centuries been accorded highest rank among all the sons of God. Under the circumstances which prevailed in Palestine in the first century, it was wholly impossible for Jesus fully to succeed in establishing the kingdom of God on earth. And under the conditions now prevalent in the United States, it is likewise impossible to establish immediately and completely a just society. The reasonable demands made upon us by Jesus are these: fix our eyes upon the noblest of objectives, choose a strategy of revolution most consistent with the ends sought, and struggle unceasingly for insight and power to use these methods with maximum effectiveness in seeking these ends. Instead of being impracticable, Jesus offers us the only practicable way of creating God's home on earth.

Practicable—if we will acquire the habit of alternation. So much suffering is recorded in the New Testament that it might well be referred to as a book of martyrs. Yet no volume in all literature sounds more clearly and continuously the note of joyous triumph. The early Christians had learned how to dwell simultaneously in two worlds. And this is likewise the high obligation that is imposed upon us. As revolutionists we must devote ourselves unceasingly to a non-warlike endeavor to uproot capitalism with its exploitation and bloodshed; as mystics we must explore the pathways of contemplation and petition and communion which lead to serenity and power. It is not enough that we be revolutionary or mystical; we must be revolutionary mystics and mystical revolutionists! Then we too will be able to exclaim:

"Yet amid all these things we are more than conquerors through him who has loved us."

"To God be the thanks who in Christ ever heads our triumphal procession, and by our hands waves in every place that sweet incense, the knowledge of him. For we are a fragrance of Christ grateful to God in those whom he is saving and in those who are perishing."

"Now to him who is able to keep you from stumbling and to make you stand in his presence irreproachable and triumphant—to the one God our Savior be glory, majesty, power, and authority through Jesus Christ our Lord now and forever and ever. Amen."

# A Modern Joan of Arc

By Allan A. Hunter

A HALF-DRUNK, excited woman rushed into Kingsley hall one night in the east end slums of London, shouting this warning: "Mrs. Martin's coming! She's been treating everybody down at the Rose and Crown so they'll get their courage up. They're all going to come up from the pub and throw vitriol in your faces."

The dancers suddenly stopped and swarmed around their leader, Miss Muriel Lester, a rich girl who sixteen years or more before had renounced her wealth and come to live among these cockneys as a friend. "There's no telling, Miss, what that woman will do when she's 'arf over," warned one. " 'Adn't we better call the police?" recommended another.

"Listen, everybody," replied Miss Lester, "this is our testing time. We're going to stand by. What is the good of singing 'Sufficient is thine arm alone' if we don't mean it? . . . Now let's go on dancing till they come." They did; and they had that look of battle that sometimes brightens the pacifist's eye. At last it was ten o'clock, closing time, but not a sign of the redoubtable Mrs. Martin. Most of them went home, a little disappointed but also much relieved.

They had hardly gone when a crowd of shouting, drunken, desperate-looking residents of Bow burst through the side door, led by the lady in question. The huge Mrs. Martin, "like a walking oak tree," advanced on Miss Lester, her right hand clenched at her side. Kingsley hall, she imagined, had alienated her daughter. In a second perhaps she would be flinging the vitriol. But first she loosed a torrent of curses. Miss Lester, strangely enough, was not overwhelmed. On the contrary, a curious light glowed on her face. The accusation that she was destroying religion and misleading daughters disturbed her not at all. While Mrs. Martin was getting her breath for another cloudburst, one of her tipsy colleagues cried, "God will bring your daughter back, Mrs. Martin!"

"Of course he will," broke in Miss Lester quietly taking command. "Now we'll have a prayer." Before it sensed what was happening, the small mob from the saloon was joining with the Kingsley hall fellowship, in

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prayer that the kingdom of heaven might be set up in the streets of Bow and that God might come into their own homes. After the amen Miss Lester took the arm of the surprised woman who had come to attack her and the two marched out of the front door. Mrs. Martin may not yet be a teetotaler, but she is through with throwing vitriol. And when she hears anyone throwing mud at her friend, she stands up massively and makes it clear that the founder of Kingsley hall has done some fine things for the people of Bow.

I.

Miss Lester is becoming known the world over not only for her thirty years of intimate effective service among the underprivileged of London's east end, but also as a veteran experimenter in what Mahatma Gandhi calls "soul-force." Several years ago she visited Gandhi at his ashram. When the mahatma looked for a congenial place to stay during the three months of the round table conference in London, he chose Kingsley hall, because he could live there in utmost simplicity and keep in first-hand contact with the disinherited. Radio fans may recall a remarkable Sunday morning broadcast from London (our Sunday school junior department here in Hollywood came over to the manse to listen in). There was a delay. The "Great Soul of India," it seemed, was still at his grapes and goat's milk. So his hostess took the microphone until he was ready. A feminine voice with a delightful English lilt gaily told the world how her guest slept on the roof of Kingsley hall in a cell six feet by nine, as did the ten regular workers, choosing these from all the quarters offered him so that he could identify himself with the poor of England as he had with the poor of India.

Passing through this country on a brief lecture tour last fall, Miss Lester later addressed large audiences in Japan and China, and then joined Gandhi for four months in his campaign to raise the level of India's fifty million untouchables whom he now calls "children of hope." She is lithe and disciplined of body, but the effort to keep up with the little brown man who can endure excesses of heat and nervous pressure opened her eyes to Gandhi's amazing energy. They would get up about 3:45 a.m., roll up their bedding in the bullock cart, meditate and pray for half an hour, eat a bite, hike two hours, then have a more adequate meal and a slight rest. Gandhi, as they walked from village to village, would sometimes rest his hands on her shoulder and laughingly remind her that as usual the British shoulder was bearing all the burden.

After a few weeks in England, Miss Lester is once more to travel across our continent, speaking on "Ways of Praying" (the title of one of her many books), "Prayer and Health," "Four and a Half Years as a London Alderman" and "Mr. Gandhi, as Guest and Host." Arriving in New York last month, she is scheduled for New Haven and Boston, Columbus and Minneapolis until early December and then Kansas City and California until she sails again for the far east in late January.

The students of California were so definitely impressed by her personality and message a year ago that they are bringing her to the coast to be the chief leader at the combined annual Y. W. and Y. M. student conference at Asilomar immediately after Christmas; and a few small intimate groups of young people have begun to experiment with some of her rules of living. Those rules of living include surrendering one's problems to God every night before dropping off to sleep and waking in the morning with the mind not on one's own private troubles but on God "as shining beauty, radiant joy, creative power, all-pervading love, perfect understanding and serenity." Before breakfast members of the group and persons specifically in need are remembered in prayer, that is, they are lifted up imaginatively into the presence of God. The whole day is dedicated. The struggles against war and poverty are taken for granted as normal channels through which to express the adventurous spirit generated by Christian fellowship.

II.

In her beautifully-visioned little book "Why Worship?" Miss Lester suggests how "you can make every moment immortal. You can find your individual life merging itself ever more completely into the life of the world." The kind of mysticism she embodies offers not sentimental escape but realistic insights and responsibilities: "Ask yourself as you walk down the street how many horrible things in one hour you meet. Let these things later come back into your prayer time. You realize that there is always something you can do about them when you get near God, and begin to think his thoughts after him. These things which frighten you do not frighten God."

Here is a wholehearted, joyously healthy woman of fifty, looking rather like a high school girl, who seems really to be free of fears and inhibitions. She feels perfectly at home in the swankiest pulpit wearing a dress made out of an old *sari* cloth from India or cheap calico. She is glad unobtrusively to forego dessert served to her in an American mansion, lest she forget her comrades of the slums who rarely have cake and ice-cream. She has no hesitancy in asking her audiences, "Is it not time that we refused to fight?"

Her resistance to the war system has stamina, the courage of complete commitment, without reservations, to the God who has made of one blood all nations under heaven. It is a religious insight that shows her with relentless clarity that no person can suddenly become her enemy just because he happens to have been born on the other side of a river or boundary line and his government has issued an ultimatum against her government. Her war resistance is patriotism that has said its prayers.

Einstein may be for pacifism until the shoe pinches him personally and military training against the Hitlerites seems best "under these conditions." Niebuhr may be for the peaceable seizing of economic power by the dispossessed until the owners interfere. Miss Lester is for the way of Jesus or what she believes is the way of Jesus *all the time* and no moratorium on the sermon on the mount. As she sees it, the effectiveness of soul-

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force does not vary. It is not different in 1917 from what it was in 1913, in 1933 from what it was in the year of our Lord 30. The non-violent coercion of Jesus admittedly gets relatively slow results but in the long run it discloses divine potency. If the teaching of Jesus is not the solution of our problems, if his way is not practicable, then it's up to us to tell everybody frankly that it is useless to keep sewing up the fabric of ecclesiasticism. If the religion of Jesus is true, it is permanently true. If not, let's scrap it! This is no academic proposition with Miss Lester. It is the sharp-edged proposition she has for thirty years been putting up to the people of Bow. The fellowship that has grown around the leadership of Miss Lester has put this proposition to the test under trying circumstances.

During the war, zeppelins for six nights in succession bombed their district. One bomb demolished part of Kingsley hall. Another took the lives of friends across the street. Another killed or wounded twenty-three little children farther down the street. Not only did Miss Lester and her immediate colleagues themselves refuse to hate; the audacity of good will infected the neighborhood. One mother was overheard to say about the bomber who had worked such impersonal destruction: "That chap up there in the zep is just like our boys. He was made to do it. German or not he's some poor mother's son."

III.

After the armistice, living newspapers marched from Kingsley hall into such sacred precincts as the streets in front of parliament and Buckingham palace. Young men and women, five yards apart, held like banners unfurled vivid poster-descriptions of what the blockade was doing to children in Germany. To keep their spirits up, everybody in the procession took turns leading the way through the crowds with a cross lifted high. The cross had been hastily constructed the night before out of an old bench which the amateur carpenters dyed with permanganate costing a penny. If the newspapers and the officials of the church insisted on holding their peace about economic conditions within the enemy's borders, the simple folk within the sound of Bow Bells would not.

They have suffered more than the editors and the cathedral deans. Perhaps tragedy has made them "better educated in life" and thus able to teach the statesmen. The disarmament conference leaders are "too much like a lot of butchers summoned to a conference to decide regarding vegetarianism." But the ordinary people, especially the young? "Give them the chance to do the job and they'll do it."

For example, while a huge military air pageant dazzled London, she and her friends put through a counter demonstration. Picture hundreds of thousands of spectators gaping into the heavens and then a youthful cockney voice crying, "Look 'ere, all of you—d'you realize what you're looking at? It's brilliant and clever, but it's all practice for killing—killing ordinary people like us!" Picture also thousands of people crushed together and trying to move but able to proceed only at a snail's pace. They are subjected to a deadly fire of facts and merciless implications: "Look at all this fresh air, for millenniums an unqualified blessing" (the cultured voice of Miss Lester or Dr. Herbert Gray, this time): "at last it is conquered by man; and then man uses it to murder his neighbors. . . ." Of course somebody gets arrested. If Miss Lester is taken off by a bobby, that is no disgrace. She quite agrees with Chester Williams: "We modern Christians will not enjoy the fellowship of the catacombs until we show the courage of the coliseum."

Muriel Lester, because she relates the social struggle and the cause of the dispossessed to God, has few illusions. She sees perfectly clearly and declares everywhere she goes, whether in England, America, Japan or China or India, that "to burn grain and use wool for road surfaces and throw fish back into the sea in order to keep up prices, is simply to work against God: the only rational basis for the distribution of goods is need. Therefore we must all stop seeking privileges for ourselves and use all our resources for the common end of satisfying need. Today the few have achieved their economic freedom at the expense of the many. Nothing can save this tottering world order but a united attempt to put the will of God into operation. Moreover, while yet there is time God's power is promised to those who try to obey."

Recognizing that the very cake on our tables may contain the seeds of war if we indulge ourselves with superfluities while neighbors starve, she and those who work with her at Kingsley hall spend on themselves only five shillings a week for clothes and two shillings for pocket money. They share the simplest meals together and sleep in rooms no larger than that occupied by Kagawa for fourteen years in the slums of Kobe. To the degree that she is for the class struggle she is against class war and to the degree that she is against class war she is for the class struggle. In a Herculean effort to get funds allocated for milk for children in her borough, where she served more than four years as alderman, twenty-six of her fellow-workers, Thoreau style, went to jail because they refused to turn over their taxes for other purposes. But they and she fought without hatred or lies or violence.

The exciting thing about this middle-aged Joan of Arc who swings her sword so buoyantly, is that hers is a real sword and not a metal one.

## *Son*

HOW he would love this leaf-strewn walk!
His laughter would be brave,
And lilting like his happy talk—
I only pick a withered stalk
From his tiny, long-made grave.

If he had lived! Through mists of tears,
The furrowed face of Chance
Shows deeper, darker, deadlier fears—
A wooden cross for added years,
And a longer grave—in France.

IDA NORTON MUNSON.

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# NOVEMBER SURVEY OF BOOKS

## Benevolent Despotism

IF I WERE DICTATOR. *By Julian Huxley. Harper & Brothers, $2.00.*

PROFESSOR HUXLEY, a brilliant scientist, contemplates Utopia more soberly and indulges in considerably less scientific bravura than did his novelist brother Aldous Huxley in his satire, "Brave New World." Or perhaps one should not pin the Utopian label upon him. Certainly the most hardened tory could not object to his fundamental aims: "That my people shall be healthy and long-lived, inhabiting houses which are clean and roomy and well furnished, and cities which are beautiful and convenient to dwell in; with opportunities for work and leisure, for education and enjoyment, for individual development and communal satisfaction."

Defining his philosophy of dictatorship as "scientific humanism," Professor Huxley says: "It is rational, but not jejunely rationalist; that is to say, it does not seek to minimize the emotions, nor to belittle the mysteries, the horrors or the glories of existence. It maintains politely but firmly that man is the highest being of which men have knowledge, and that the source of all truth, beauty, morality and purpose is to be found in human nature."

Thus equipped with definite aims and philosophy, Professor Huxley as dictator would set out to evolve a state at many points resembling the goal of Mr. Roosevelt's new deal. This state would bring into existence a series of magnified brain trusts, a company of super-intelligent scientists, economists and technicians whose efforts toward perfection would apparently never cease. For Professor Huxley is above all a pragmatist and he believes in experiment to an extent which Mr. Roosevelt could scarcely dare to. An example is liquor control. Professor Huxley would "try out public manufacture, public ownership, public control of sales, reformed public houses and so on," not singly and unscientifically as in so many American ventures, but "in different areas and in different combinations with each other and with experiments in housing, health and recreation. Indispensable in Professor Huxley's experiments are "controls" —which he finds deplorably lacking in contemporary planning. with the notable exception of the Tennessee valley authority.

All dictators, good or bad, must be prepared to deal with a determined opposition. Professor Huxley believes he can meet his opposition and unify an adequate body of opinion behind him without adopting the crude and distasteful methods of the nazis. He would frankly propagandize, enlisting the aid of the schools and seeking—whether he gets it or not—the help of the press and the churches. But he would not suppress contrary opinion, beyond stipulating that the opposition would not be allowed to spend large sums of money on propaganda or equip itself with private armies. Furthermore, a keynote in the structure of the Huxley state would be a "suggestions and complaints office" in every city and town. (He does not mention the fact that such offices, and many others in his state, could become painfully bureaucratic.) As to radio, Professor Huxley recognizes in the British broadcasting corporation a serviceable method of semi-official control. But the impartiality for which it strives may and often does drift into dry officialism. Seeking that impartiality which welcomes intelligent controversy, Professor Huxley would divide his radio hours between right and left groups, which would sometimes arrange joint programs but for the most part freely air their independent views. Professor Huxley astutely recognizes that "by putting two biases into the organization you avoid the accusation of bias."

As an economist-dictator, Professor Huxley approaches new deal tenets in favoring national self-sufficiency. He views international trade as barter, and argues that it is a very poor sort of barter in which a nation aims at giving away more than it receives—i.e., aims at a favorable trade balance. As for business at home, he would organize it in a number of corporations, one for each branch of business, control of which would be vested in central councils equally representative of ownership, management and labor. He would experiment with regulating profits, deduct taxes at the source wherever possible, clip the wings of stock exchanges, and put budget-making on a less mystifying basis by establishing a system of "national housekeeping"—in which the nation would at all times know exactly what it is spending and exactly how much its citizens are earning. With money-tinkerers Professor Huxley seems to have little patience. He says: "Currency is not an esoteric mystery, nor its reform the master key to the situation; it only wants putting in its place through proper organizations and proper emphasis."

"If I Were Dictator" is a compendium of notions which at least should give its readers a suggestion of what science may contribute to government. It is also a useful handbook for dictators, not so much because of the concrete reforms it presents but because it is argued with good humor and easygoing tolerance. But tolerance and good humor are not the most outstanding qualities of dictators, and one fears that if by any chance Professor Huxley's book is brought to the notice of Messrs. Stalin, Mussolini and Hitler it will have little effect upon their beliefs and practices.

C. J. BALLIETT, JR.

## A Textbook of Revolution

THE POWER OF NON-VIOLENCE. *By Richard B. Gregg. J. B. Lippincott Company, $2.50.*

AS A MANUAL of practical Christian dynamics, this book should have definite therapeutical value. That there is need for therapy, can be doubted by no one who has sensed the sinister division in modern Christian attitude toward social problems: on the one side deepening conviction that the New Testament is something more than the literature of a post-terrestrial, individual mystery of escape; on the other, bewildered cynicism about the actual possibility of bringing it to bear upon corporate society. Subconsciously at least, millions of modern Christians languish under that melancholia which results from a deepset divorce between belief and practice. We are flirting with wholesale neurosis.

"The Power of Non-Violence" is sociopsychiatry from the hand of a master. Avoiding that initial dogmatism and eventual equivocation which emasculate so many "idealistic" volumes, it is throughout a work of induction, mustering a combination of historical observation, psychological insight, sociological knowledge and ethical conviction which is truly unusual.

We live in an era of racial antagonisms, class conflicts and international animosity. For a number of reasons, larger and larger groups are growing articulate. The language they speak and the methods they adopt control the destiny of future society. Never again can we relapse into the era of individual goodness, of private virtue. Mr. Gregg has applied himself to the monumental task of spelling out ABC and working out one-two-three a language and ethics actually utilizable in all social groups from homes and schools to factories, parades and international conclaves.



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The work is dedicated to Gandhi and draws richly from the experiments of this greatest modern manipulator of non-violent, yet active, protest. During his years in India the author brought a student's mind and a tactician's insight to the observation of the workings of the Indian situation and today he brings back to his readers a unique synthesis of the three. Directly and searchingly he deals with such problems as personal animosities, the conflict of capital and labor, the violent ethics of the state, both in its domestic capacity as punisher of offenses and in its foreign one of grappling with foes, and the difficulties encountered by poor and subject peoples striving toward emancipation.

Throughout he lays equal emphasis upon the effectiveness of non-violent resistance in living situations and the necessity for careful preparation. Indeed, the latter chapters of the book form a primer for would-be knights of the new social chivalry. Non-violent resistance, anticipating the possibility of opposition, persecution, assault, jail and perhaps death, rests upon the cultivation of certain convictions and the conditioning of certain responses which will bear the strain of the moment of conflict. More than once we are reminded that it takes four years to make a good soldier and that the requirements of the "army" of non-violence are no less exacting.

In a review it is naturally impossible to get at the details of the impregnable dialectic with which Mr. Gregg builds up his thesis. That must be reserved for the reading. For those who may imagine that it fails to come to grips with facts as they exist today, the following lines may serve to convey its flavor: "Modern capitalism rests upon a basis made up of a controlled market for goods, a free market for labor, control over the workers, and control of lands furnishing raw materials. Without these conditions capitalism could not exist. All were secured largely by violence, and are maintained largely by violence or threats of violence. A method which deprives violence of its power will abolish capitalism and secure economic justice." In dealing with this situation, Mr. Gregg asks, "Why not experiment with something new and scientific?"

Those who read the book can decide for themselves in what sense non-violence is new and in what degree it is scientific. The introduction indicates that Rufus Jones has read it and that he believes it must "go forth into print to do its work of leadership in the world." Your reviewer hastens to echo his sentiment: "I rejoice to see it on its way, and I predict for it a far-reaching appreciative welcome." In the very nature of the case, it can be welcomed only by the development of active non-violence.

FRANK C. BANCROFT.

# Covering the Problem with Plaster

GOD AND THIS TROUBLED WORLD, *Essays in Spiritual Construction. By W. R. Matthews. E. P. Dutton & Company, $2.50.*

THE NEW DEAN of St. Paul's has a limpid style, easy, graceful, flowing. This is a book of essays, each short and simple, and they are arranged to give continuity to the thought. Everything about the book is excellent save one feature and that is its thinking. I must confess that I did not find a single argument which seemed to me to be valid in its reasoning. Also I did not find one that seemed to me to be original. The book is a beautiful and simple statement of conventional liberal thinking.

In each essay he gracefully meets some idea in the modern world which seems to endanger a cherished belief and with easy deftness turns it to one side. Suavity, grace, scholarship, a charming style, but the real issues are never clarified, the deeper problem never grappled. Perhaps the purpose of the book prevents this more strenuous effort of the mind, but there is great danger in ignoring the real problem.

An example of his procedure is the little essay entitled "Proving God." He first assures us that God cannot be proved, that we know God in experience. He does not discuss religious experience as a way of knowing that God is, except to assure us that if the argument for God which he is about to propose should not be satisfying, we can still fall back on this experience. But religious experience is a quagmire unless we state what we mean by it and make plain just how it reveals God. The word "experience" has a fine sound, but until one distinguishes the kind of experience which reveals God, and shows how it reveals God, nothing is gained except a feeling of religious security that has no foundation.

His argument for God is that the world must have a creator. But, he goes on to note, one will ask, Where did God come from? Who created God? He then suggests that God is self-creating. But where do we find anything that is self-creating? We find it in the continuing process of consciousness. He admits that we are not wholly self-creating, only so in part. But a self-conscious person who directs himself by intelligent acts of will is, within limits, a self-created life. If we are that to a degree, under our limitations, then a perfect and infinite personality would be self-creating entirely. The hypothesis of a creator is a forced hypothesis because we have the universe on our hands and it must have had a creator. The problem is to make this hypothesis of an uncaused cause, an uncreated creator, intelligible. From an examination of our own self-consciousness we see that there can be a self-creating person. Thus we have proved God.

This is typical of the book throughout. The frail walls of thought are hidden with a beautiful coat of plaster.

HENRY NELSON WIEMAN.

# A Recall to Orthodoxy

A CHRISTIAN MANIFESTO. *By Edwin Lewis. Abingdon Press, $2.00.*

DISCUSSION will certainly be aroused by this volume. It will be compared and contrasted with the author's earlier work. Dr. Lewis himself indicates his own awareness of a change in position. In a former volume, "Jesus Christ and the Human Quest," the effort to interpret the person and work of Christ moved along independent and modern lines. While conserving essentially the older evangelical position, the incarnation was viewed as primarily an ethical-religious process, and the work of Christ was approached from the standpoint of the fulfilment of human life and needs as man had become aware of them. His theology of immanence by no means excluded transcendence, nor did the ethical emphasis eliminate a genuine appreciation of religion as salvation, that is, as a definite entrance of God into human life as saving help. Some friends and some former critics will look upon this volume as an about-face, an acceptance of Barthianism or a surrender to traditionalism. It is not that, but it does indicate a marked change.

The volume is as interesting for the study of our present theological situation as for its own contribution. Its negative background is naturalistic humanism; its positive background is the new emphasis on a personal and transcendent God and on the values in the historic forms of Christian thought, of which Barthianism is the most recent but not the only instance. Running through it is a trenchant criticism of certain modern tendencies: of an immanentism which knows no determining force in this world outside of the energies of nature and the activities of man; of a reduced theology, a "questionnaire theology" Dr. Lewis calls it, evidently having in mind the platitudes which are

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reached by finding the least common denominator of unthinking minds and offering them as "the mind of youth" or "the mind of today"; of the impersonalistic theories that make of God mere human ideal or cosmic process; of the reduction of the Christian movement to social programs and human efforts. His main concern, however, is with the positive faith and transforming message of Christianity which he feels has been so largely lost: a living God who does things in his world; a revelation from God which gives to the ministry a word to speak to men; a unique and final character in Christianity which makes it more than just another search of man for truth and God; a courageous facing of the fact of sin and its meaning; religion as salvation, that is, as a deed of God's grace and an entrance of divine help into human life.

The volume has the first great quality that is needed in a book on religion: it is alive and it has the note of authentic religious feeling. You may differ with the author's conclusions, but you will be stimulated by his spirit. The book has moral earnestness and spiritual intensity. It is written in vigorous and often arresting style, and the author is both sensitive and informed in relation to the world of his day. He is dealing, too, with a task that needs urgently to be performed. Approach it as you will, call it divine transcendence, the uniqueness of Christianity, the idea of the supernatural, or religion as salvation—there is something more demanded by the human situation than human effort, up-to-date organization, scientific information, or even a planned society. And there is more in the Christian faith than a mild humanitarianism plus a vague optimism and a sentimental God-picture.

It is because I share so largely the concern of Dr. Lewis and am so much interested in his purpose, that I must express my disappointment at some of his conclusions. His volume has a double character. It is a "manifesto," a declaration of religious faith; but it is at the same time the avowal of a particular theological standpoint, with a rather strong tendency to insist that the rejection of his ideas is the rejection of Christianity. It is, then, worth while noting some of these ideas. Man, we are told, is a born sinner, condemned at birth, not because of what he has done or because of any ethical quality of spirit, but because of his inherited nature. In Barthian phrase we are told that "our sinful status is in our very creatureliness, not in our specific deeds." The first and foremost fact about God, we read, is his sovereignty; "the great characters of religious history have been the men and women who believed in a great God, a God who had the right to smash them if that was what he saw fit to do." "Atonement is of the divine grace and not of the divine necessity." The mercy of God is not an essential part of his holiness. God must be holy; his mercy is optional.

There is a Barthian influence in the effort to conserve the reality of the divine, or supernatural, by thrusting aside or minimizing the ethical, social, historical categories. Dr. Lewis's former emphasis on the ethical response in the incarnation drops out; that it may mean man becoming God as well as God becoming man is denied. It is a one-way movement. In the incarnation we have "One who breaks into the stream of human life from without." "The church accepted the virgin birth because it was concerned to establish an unbroken continuity between the subject of the incarnate life and the very being and nature of the Godhead." Dr. Lewis will not accept an impassive God, but he makes an interesting approximation: "Once he did not know the meaning of pain (as God, how could he?, Dr. Lewis inserts), and now he does." Once he knew the meaning of pain only " by sympathetic imagination"; in Christ he himself suffered "by personal participation." As a result of the incarnation, "God admitted into his being an alien element. . . . The cost of man's redemption is the dislocation of the normal internal structure of Deity. . . . God is structurally different" from what he was before the atonement.

Dr. Lewis rightly points out the need of distinguishing, in the case of biblical and theological writers, between their "meaning" and their formulation of ideas. I am constrained to do the same with him. But it is not a matter of difference in details of formulation; it is a question whether we are meeting the religious crisis of today at the right point. The meaning of that crisis for Christians can be put at two points: As against the naturalisms and secularisms of today, is there a world of spiritual order in which the source and meaning of the world and of man's life are to be found? And is the answer to the nature of that order to be found in Jesus Christ, as at once our insight into the being of God and our clue to the way of human life? The former is the question that we share with all religions the world around; the latter is peculiarly the Christian query. I believe that we need urgently a new grasp on the truth of a living, a personal, a transcendent God, as here declared; and just as much, as against the paganism of our individual life and our social order, a grasp on the way for all life as seen in the spirit of Christ. But I believe that the way out is forward, and not by retracing our theological steps. Least of all do I think that this faith can reassert itself by identifying it with traditional forms of the theology of our western world. That theology, as Dr. Buck, a colleague of Dr. Lewis, points out in his new volume, "Christianity Tested," was shaped in the framework of Greek idealism based on a metaphysical dualism. Dr. Buck thinks we cannot in our missions enforce this on the orient. Can we any longer do it in the occident? And are we to make this theology the either-or in presenting Christianity?

HARRIS FRANKLIN RALL.

# The Gospel of the New Deal

NEW FRONTIERS. *By Henry A. Wallace. Reynal & Hitchcock, $2.00.*

RARELY has there come from anyone highly placed in the federal government so frank, forceful and far-visioned a piece of thinking as this. One might, however, compare it with such a provocative work as the late President Wilson's "The New Freedom." The "New Frontiers" of the secretary of agriculture is a rare book of release from century-old fixations of thought and purpose for which a vast number of Americans of every class and party might well be thankful. It is evident from the recent publication of ex-President Hoover's "The Menace to Liberty" that the battlelines are drawn. "New Frontiers" is a most timely work. It makes a necessary contribution to the interpretation of the new deal in what are perhaps its most vital and debatable aspects.

"New Frontiers" explores the social horizon of today primarily from the angle of the farm problem, but throughout treats this as part of the larger whole of American life. It does this broadly and yet with salty detail, from one in the midst of such affairs and who knows whereof he speaks. It is at once scientific in concept and popular in presentation. It is straight-thinking and plain-speaking. It has a flavor of crusading zeal. It is a veritable gospel of the new deal.

Perhaps churchmen and church people will be reminded that new deal and New Testament are strangely enough almost synonymous terms. At any rate, readers of The Christian Century should have a lively interest in this presentation of the socialization and humanization of our American life. For, after all, the whole recovery program is at bottom a matter of concern and action on behalf of the masses on the land and in the cities. Students and thinkers and all leaders of public opinion need their thinking on the current situation re-oriented, revamped. This is the more necessary because these new ways of American life are doubtless not for the present but are to con-

tinue. Mr. Wallace makes it clear that this is a major turning-point in the national evolution. He makes it very clear that the old social philosophy, in all the post-war period, has struggled with what have been hints of the new. The emergency called for action and now urgently calls for interpretation and exposition.

The American farmer has had to bear the brunt of this critical transition in American development. And here the new deal has exhibited some of its newest and almost bizarre features. Clearly "middle courses" have been taken. This new road of democracy is in legitimate line with the American way.

Mr. Wallace's first section, "Between Two Worlds," admirably shows how "Explorers and Pioneers" (chapter 1) who now face new frontiers seek "New Rules" (chapter 2) but American-like approve "Middle Courses" (chapter 3). The difference of this democratic way from communism and socialism is made clear for any who wish to understand. The political, economic and social history of the post-war period is vividly set out in the second section, "Changing the Rules," which begins with "Private Ownership of Government" (chapter 4) and ends with "Millionaires, Booms, Chaos" (chapter 12). In these virile chapters, Mr. Wallace makes it clear that the American way is a middle course, and that the new deal is not alone calling on big business men, but on the rank and file, and most of all the farmer, to elect a new road to travel. The third section, "The Agrarian Drive to Change the Rules," ably characterizes the "Twelve Long Years" (chapter 13) of basal economic and political ferment especially on the land, which finally broke in crisis and chaos, and called for drastic and newly-conceived agrarian policies. After "The Thirteenth Year" (chapter 14) and "The Fourteenth Year" (chapter 15) there comes the time when "We Tax Bread and Meat" (chapter 16), and the fat is in the fire. Very many thinking persons will welcome this interpretation of the agrarian policy of the government.

Perhaps of even more value is the closing part where in the fourth section Mr. Wallace outlines the future of all this. The relation of an emergency program to one of permanent development is clearly set out—a matter which has troubled many minds. Here are the goals: "Smoothing out the Cycles" (chapter 17), "Putting Our Lands in Order" (chapter 18), and "Economic Democracy" (chapter 20).

There is no partisan note in this book. The "new faith" that Americans will come through by remembering "the land of yesterday" and in a new spirit of frontiersmen should be of general appeal.

WILLIAM L. BAILEY.

# The Movies Go to Church

THE CINEMA FOR CHRIST. *By R. G. Burnett. The Religious Tract Society, London.*

FRANKLY offering a piece of propaganda for the use of religious films in British churches, Mr. Burnett persuasively presents the familiar argument that the cinema is a powerful machine that might be used in the service of Christ as well as of the money-changers. A Religious Films society has been formed in England "to give practical assistance in the production and exhibition of religious and cultural films by organizing religious film services in churches, etc.; supplying standard cinematograph apparatus . . . and stimulating the creation of definitely Christian films." With this society already organized and projection machines and talking apparatus now available at reasonable prices, Mr. Burnett seems to believe that the battle is more than half won.

Twenty years ago the American churches, moved by the same arguments, were installing motion picture apparatus. Today most of it has disappeared, principally because a steady run of suitable films has not been available. A number of companies have been launched to supply the need, but with one or two exceptions they have all gone on the financial rocks. The reasons are many, but here are a few of the major ones: Production of motion pictures is an exceedingly expensive business. It can be made profitable only if a large number of rentals is forthcoming. Most of the religious films produced in America did not compare artistically in acting, directing and photography with those of the commercial companies. Audiences were quick to note the difference and to pass unfavorable comment on the comparison. Finally, the commercial exhibitors as a rule resented the church's invasion into the motion picture field. It seemed to them unfair competition. They persuaded most of the producers not to make films for church use and even to refrain from renting old ones for any non-theatrical use. Hence the failure of the adventure in American churches.

One wishes the story might be different, but facts are facts and must be faced. Times and circumstances have changed somewhat, and if the British churches now make a success of religious films, the American churches may be emboldened to try again.

FRED EASTMAN.

# Bourgeois Prophets

THE PERMANENT HORIZON. *By Ludwig Lewisohn. Harper & Brothers, $2.50.*

IN THEIR high moments, the writings of Ludwig Lewisohn are eloquently sincere and prophetic. In their lower moments, they are often sentimental and blind. "The Permanent Horizon" is an expression of awareness of the modern world with its chaos and upheaval and the presentation of a series of attitudes, social, scientific, artistic and religious, toward that world. "What must we do to be saved?" asks Mr. Lewisohn. We must return to or hold fast to the old comforts and virtues of gentlemen and scholars.

For the sense of concern that pervades this book, a brave facing of fear for man and civilization, the reader may well be grateful. Essentially "The Permanent Horizon" is a recollection of ancient virtues and a stirring recall to those principles and patterns of action that come under the name of old-fashioned "character." Beyond that, the book is a frank but feeble defense of bourgeois virtue, bourgeois society and system. It is a new search, as the subtitle of the book says, a new search largely in Freudian terms for old truths, but the search and the findings both are in some measure vitiated by the author's obvious desire to support principles decided on well before the search began. This is fair enough, but the book is less a search than an expression, less a contemplative study than a rhapsodical statement of faith.

"The Permanent Horizon" is a series of essays closely related in tendency and theme but unrelated in structure. "A Bourgeois Takes His Stand," "The Fallacy of Progress," "Mortal Strife," "Is Love Enough?" "Arts and the Man," "Toward Religion"; these titles summarize roughly the author's interests and emotional attitudes toward the modern conflicts that are the main theme of the book. "In America," he says, "we have our share of that human disquietude, of that moral discomfort, of that profound restlessness and spiritual discontent. . . . Every conversation, the pages of any serious periodical, the tone and temper, too, of many discussions of public issues—all betray the same state of restlessness and disquietude. There is a sense that the earth has melted, that hence one must be, as it were, poised for flight. But there being no visible shore to which to fly, one rests in that gesture of being poised which was never meant to be a static gesture and both the soul and the bones are attacked

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by an intolerable ache." Mr. Lewisohn eloquently recognizes the tragic aimlessness and uncertainties of the modern time. He brings a spiritual strength, a generous naïvèté that is sadly needed in modern social criticism, but his answers and urgencies for all their fine spirit are inadequate. They show the quiverings of a sensitive soul, lost, blinded amid modern terror and defeat, but that is all.

Mr. Lewisohn accepts the European terminologies, "bourgeois," "class conflict," and their associated ideologies, and within those ideologies takes his stand with the bourgeoisie, supports its virtues and holds that the good life, or at least the higher good life, without property, without servants and the other appurtenances of a somewhat privileged class, cannot be. It is unfortunate that writers of Mr. Lewisohn's distinction should use this jargon of Europe in application to the quite different American scene. This stubborn attempt by writers to impose an alien ideology on a highly complex and variegated situation in America has in effect made New York a culturally remote frontier town and removed much of the so-called intellectual leadership from all real contact with this living American world. The result of course is the complete futility of that leadership. "The bourgeois desires security, dignity, privacy, liberation from sordid care for the sake of cultural disinterestedness. If he does not desire the last for himself, he desires it or, at least in many cases, creates it for his children," says Mr. Lewisohn. But this is less the defense of a class than the definition of a type of human purpose and desire which in America, at least, is not segregated or fixed socially within any set of boundaries. Just what, in America, are we talking about when we talk about "bourgeois," the "proletariat," the "aristocracy" and the like? Do we refer to a fixed and usually legalized convention? Do we refer to a pattern of living, to a set of desires, to a financial status, or to a type of character? A terminology that in Europe refers to a comparatively fixed and even hereditary social status may and does refer in America to any number of shifting things which should be given names of their own without reference to alien systems elsewhere. The American situation should be studied, in a word, on the basis of the concrete situation itself.

How a defender of "bourgeois" virtue can attack the concept of progress is somewhat difficult to understand. Mr. Lewisohn does attack this concept and thereby would undermine what is perhaps one of the foundation stones of the type of culture that he defends. The laying up of goods either on earth or in heaven, the postponement of values to some future time, the drive onward beyond the immediacy and beauty of the moment, all this is characteristic of the age and temper that Mr. Lewisohn claims as his own, and all this is characteristic of the spirit of progress. Progress has indeed brought us to ruin; the reasons would seem to lie in the fundamental separation of value from life, in the impoverishment of life for the sake of a future, in the separation of production from consumption.

In the arts as expressions of modern culture Mr. Lewisohn finds only distemper and distortion. "Picasso paints," he says, "in order to jeer at painting and Stravinski composes a jeer on music." Sincere enough this criticism no doubt is. It cannot escape, however, the color of ignorance and the simple failure to see the values that many others have found in the work of modern artists. The form urge is the profoundest reality of man and of all nature, says Mr. Lewisohn, and in this form urge he finds the core of religion. He moves here from Freud to Kant with a beautifully brief and penetrating exposition of Kant's principles. He bases his "bourgeois" ideals on the philosophical idealism of Kant: that man makes reality, at least in part, in his own image.

His book shows a curious contradiction that is analagous in its way to the conflicts and contradictions of the modern age of which he writes. He upholds and defends the so-called bourgeois ideology but denies at least to some extent the concept of progress, abominates machines and the mechanical orderings of life. He demands a world of homes, servants, leisure, gardens and pleasant rooms for study, but observes without a qualm a world in which the modern methods that he upholds have stripped the thousands who work of household, of tools, of land and of fixed property. He would take the so-called bourgeois world without its consequence and self-destruction. The real world, however, has inflicted those consequences upon him and the other people that inhabit this age.

The mystic in Ludwig Lewisohn speaks as follows: "And there are moments in which such personalities, whose self-knowledge is a knowledge of the innermost nature of things, become aware both of the oneness of all the human and all the universal processes, as well as of their own symbolic unity with these processes and with that form-urge to oneness which keeps creation from flying asunder and being scattered as thin dust among the stars." With this he penetrates for a moment beyond his ideals of comfort and good servants to a universal worthy of his pen. This is the best thing in the book.

BAKER BROWNELL.

# Austrian Babes in the Mexican Wood

PHANTOM CROWN: THE STORY OF MAXIMILIAN AND CARLOTA OF MEXICO. *By Bertita Harding. Bobbs-Merrill Company, $3.50.*

LOOKED at in the perspective of seventy years, the project of establishing in Mexico a Hapsburg empire under French auspices appears rather more preposterous and impossible than anything that Alice found behind the looking-glass. So it was. But the sapient statesmen who underwrote the enterprise—and then welched on their bad bet—could not see behind the mirror of Mexico's alluring surface; they saw only the dazzling reflection of their own importance and the projected image of their several interests. These clever politicians knew what they wanted, but they knew considerably less than nothing at all about Mexico. Thus equipped, they might have written books about Mexico, as many have subsequently done with a similar lack of factual basis, but they chose the less innocuous course of trying to determine the destiny of the country to serve their own ends. France lost a great deal of money; Napoleon III lost his honor; Austria lost an admirable but superfluous archduke; Maximilian lost his life and Carlota her sanity. Mexico gained, perhaps, some impulse toward national unity by her resistance to alien rule.

The Mexican constitution of 1857, the Juarez reforms of 1859 and the "spoliation" of the church gave occasion for a conquest which should also be a holy war. The 1861 moratorium on foreign loans, largely French, added a banking interest. The Monroe doctrine also was under a moratorium owing to the civil war. France, Spain and England cooperated in a naval demonstration before Vera Cruz, but Spain and England withdrew when the purpose of France was revealed to establish an empire under French protection. The charm of Mexico, with all its Montezuma magic, had already been spread before Napoleon III and Eugenie by Hidalgo—not the patriot priest but one José Manuel Hidalgo of Esnaurrizar. The search for an imperial figurehead narrowed down to Maximilian, younger brother of Emperor Franz Josef, and Charlotte, daughter of King Leopold I of Belgium. They had recently been driven out of Milan, where they had represented the waning Austrian power in northern Italy, and were loafing in their new palace of Miramir on the Adriatic near Trieste. Naive as any babes

in the wood, these two blessed innocents sallied forth as hopefully as Cinderella to the prince's party to rule a fabulously rich Aztec empire.

The tragic story need not be retold. Superficially it was a romantic interlude in European politics, and an overdressed and richly costumed comedy among barefooted peons. Essentially it was a political trick, a bondholders' war, and a crusade blessed by the pope to frustrate the anti-clericalism of the Juarez reforms and to recover the church's property and monopoly in Mexico. These major purposes of his backers meant nothing to Maximilian. Because he was an ambitious young prince out of a job, he was glad to go. Because he was incurably romantic, he reveled in the prospect and grew to love Mexico. Because he was a highminded and (strangely, for a Hapsburg) an openminded gentleman, he wished his people well, became convinced of the necessity as well as the justice of liberal measures of reform, and broke with the church by his refusal to return all the ecclesiastical property, restore to the clergy the dominance they had had before 1857 and outlaw all forms of religion except the Roman Catholic. France withdrew support, partly on account of American objection to it. The pope, naturally, would not help. Austria could not. The treasury, which never had in it anything but borrowed money, was empty. Juarez closed in from the north and Diaz from the south. The jaws of the pincers closed upon Maximilian at Quarétaro. His trial was a farce and his execution was a foul murder. Carlota, back in Belgium, became insane before the last act of the tragedy and lived sixty years after it.

Mrs. Harding has written what is probably the most readable of the many accounts of this tragi-comic fiasco. More than that, she has based it upon sound historical research and has had access to a mass of family records and traditions. Her mother, a lifelong resident of Mexico, restored to the aged Emperor Franz Josef in 1909 some of the jewels and decorations which Maximilian had worn in Mexico. Her education, we are told, was in a French convent, a Philadelphia boarding school, the University of Wisconsin, and two European universities. Somewhere along the line she acquired an extraordinarily vivid and effective style. In a piece of serious historical writing, such as this is in spite of its brilliance and sparkle, it would have been better to eliminate the not always gentle ironies at the expense of the papal claims. The section dealing with Austria's activities in Italy in the 'fifties is pro-Austrian to a degree that shows bias. It is scarcely just to charge Napoleon, who has so many other things to answer for, with "tearing up the Italian peninsula into small fragments." And it must surely be partly a slip of the pen to describe Cavour as "an embittered statesman ambitious to form a united kingdom under *Sicilian* rule."

W. E. Garrison.

## A Negro Speaks to Negroes

Negro Americans, What Now? *By James Weldon Johnson. The Viking Press, $1.25.*

THE AUTHOR of "God's Trombones" and "Along This Way" has written this little book primarily to Negroes about their situation as a minority group and a program for the way out. It will no doubt be the source of much discussion among the leaders of the race. It comes out of the long experience of one who has suffered from white assumptions of superiority, himself one of the leading poets and writers of the land, as well as out of his experience as one of the leaders of his people in the active work of the Association for the advancement of colored people. He advocates the cultivation of race pride through attainment, an attitude of self-respect and dignity but of cordiality and cooperation in all interracial relations, the use of the ballot, but as non-partisans (voting democratic in the south and independent in the north), the making of money, the development of business acumen and enterprise, and in all things getting and giving education and ever more education.

Mr. Johnson gives the Negro church credit as the greatest single force for the advancement of the race and advocates its cleansing of traditionalism, ineptness and all poor leadership that it may more adequately fulfill its mission as the moral and cultural emancipator of its people. He finds the Negro press, next to the school and church, their most valuable agency both for the culture of the race and as a medium for propaganda for the common good. He distrusts all extremes of radicalism and conservatism, and all utopian undertakings such as colonization, and advocates work, education and a tireless fight for culture, for recognition of merit and for exact and even justice without discrimination, whether it be in the courts, at the ballot box, in the labor union, or wherever equity and an even chance require it. Above all, he advises all colored folk to maintain their own self-respect and quietly and in a dignified manner to demand it of all others.

Alva W. Taylor.

## Re-education of Sherwood Eddy

A Pilgrimage of Ideas. *By Sherwood Eddy. Farrar & Rinehart, Inc., $2.50.*

HERE AT LAST is a *locus classicus* for an age of rethinking. Probably no living man has recapitulated, in his own life and conviction, more of the growth of Christianity in the past generation than Sherwood Eddy, and here is the log of his spiritual odyssey. Whether he is "rethinking missions" for those who set out, with him, toward "the evangelization of the world in this generation," whether rethinking a social philosophy for a nation that set out "to make the world safe for democracy," or rethinking his own contagious Christian faith for an age that has lost faith in "noble experiments," there is something titanically symptomatic about the "re-education" of a man who can say: "Instead of the cynicism engendered by the death of the old ideals, I find life a disturbing but most stimulating challenge, full of nascent zest."

The title is one of the best things about Dr. Eddy's book. "For God, for Country, and for Yale," runs the familiar anticlimax of his *alma mater* song. If "for Yale" he has but scant respect, it is not because he did not enjoy himself there: "I had a thoroughly good time. The only thing I missed was an education." But his college reminiscences, scathing in their account of the paucity of the intellectual pabulum in the 'nineties, serve only as a prelude to his tribute to the re-education which came from life itself. "For country" his loyalty is more intense, albeit critical. But it is "for God" that his highest devotion is ever reserved: "I still find that to love God is the highest motive in my life."

Dr. Eddy's apologia is utterly disarming to his conservative critics. To all who cavil at his social radicalism, on the ground that it endangers the material wellbeing of the religious movements he would serve, a simple statement of the record is his adequate reply. When in 1920 he became convinced by the volcano of the war, after twenty-five years as missionary and student evangelist, that only a radical social gospel was adequate to the times, he at once offered his resignation to the Y.M.C.A. With characteristic frankness he warned Dr. Mott of the embarrassments in store for any institution with which his name was identified, and it was only at the urgent insistence of the international committee that his resignation was withdrawn. No man ever measured more fully in advance the personal and the social cost of his consuming convictions. Equally

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disarming is his candid self-analysis, more severe by far than the spiritual balance-sheet that was handed to him at the New York dinner in his honor in 1931. "I observe a tendency to be superficial, with a hair-trigger constitution. I find it easier to have a blazing moral indignation over some social wrong than I do to have compassion for the individual who errs. I find within me a mind painfully simple, concrete, subjective, pragmatic. The dramatic quality in life appeals to me most powerfully. My job is to 'brighten the corner' where I am by dropping a little bomb and passing on, leaving to others to gather up the pieces. Not for a moment am I tempted to think that there is any merit or courage in this course." Who shall condemn a man with a humility so crystal-clear? One who so vividly recognizes his own limitations has already, in some measure, risen above them.

But the book is no less a stinging challenge to his host of young disciples. How common among them to echo the outer formulas and to miss the inner motives of such a leader! How many college men, irritated into iconoclasm by Dr. Eddy's searching strictures upon modern American life, have like him paid the price of voracious study and of daily discipline, both physical and spiritual? To "begin the day with zest by deep breathing and to work and sleep in air which is in motion" is no less a part of his vital secret than "the habit of daily renewal (of spirit) as regular and rewarding as it was 37 years ago. I could not live without it."

Many will prize the "Pilgrimage" most for its peep-holes into the intimate life-story of this modern crusader. That his mother, a school teacher unfamiliar with infants, wept uncontrollably when he was born "because she was sure her son was an idiot"; that at the age of five his life was saved by buckwheat cakes; that his first remembered prayer was for a set of false teeth; that he first went to Northfield, not to hear Moody who was to speak, but "for the good time, the swimming and tennis"; that he keenly enjoyed the experience of shipwreck off the coast of England in 1895—all these are precious windows into the soul of one too often charged with lacking a sense of humor.

Dr. Eddy is least satisfying when he tries to write philosophy, and the pages that set forth his systematic credo drag like lead after our lightning excursion through continents of conflict. Yet it is to the credit of his intellectual honesty that he makes the attempt, and there are nuggets of pure gold set in the walls of the temple of his credible faith: "Isolated pleasure cannot initiate happiness until life has come to terms with tragedy and human suffering, and has tried by the utmost giving of itself to lift its crushing burden." "Perhaps living by faith is a matter of seeing the ideal possibilities in the heart of every situation and of every individual, and then seizing upon them to make them real."

Most of all, "A Pilgrimage of Ideas" will endure as a vibrant record of vital religion. In a day when Barth calls the church to a renewed awareness of God, Dr. Eddy calls for a fuller-orbed faith than that of modern liberalism, one which shall reflect, not the flickering ideals of a faltering humanity, but the glorious light of a God-given ideal, "like the sun at which we cannot gaze steadily in its blinding light, yet in the light of which we see everything else." In a day when foreign missions is being challenged, here is proof of the eternal need of "missions" for any living Christianity, in the fruit of his own new convictions, which themselves ripened on the tree of missionary endeavor in India. In a day when the church, appalled by its own too frequent impotence, stands watching new nations and new ideals come to birth, Sherwood Eddy testifies to the "higher way" than either Marxian socialists or Hindu nonresisters can offer, a way that embraces both the tonic rigor of the one and the patient radiance of the other, and links them by the way of the cross: "My farthest and fairest visions have never faded into the light of common day. I believe in life. I believe in man. But at the long last I believe in God, and I believe in a crucified Christ."

This book should be made compulsory reading at once for every theological student in the country. Only one who has ventured on this "pilgrimage," in lieu of a longer one of his own in years to come, is sufficiently re-educated, by the renewing of his mind, to know what is the perfect and acceptable will of God for our new day.

THEODORE C. HUME.

# Addressed to Taxpayers

EDUCATION AND SOCIAL PROGRESS. *By Charles A. Judd. Harcourt, Brace & Company, $2.00.*

THE UNIVERSITY of Chicago's dean of the school of education and veteran defender of our public school system omits none of us from his audience when he asserts in the last chapter of his book that the conservatives' proposals for bolstering our public schools are entirely untenable. From the first chapter, where he takes his characteristic point of view that good and evil in the schools are a result of social growth, to the last, in which he describes what he believes to be the schools of the future, he has in mind the supporters of education—parents, public officials including school board members, and taxpayers. The style and vocabulary are admirably adapted to the audience.

Must we look forward to a definite restriction of the number of boys and girls who go to high school and college because of the inability of taxpayers to pay the costs? Dean Judd clearly points out the teaching inefficiency that results from the presence of a large number of purposeless youths in the classrooms of the country. He sees large classes in the elementary school and comparatively small classes in the high school—just the reverse of what psychology and pedagogy approve. He welcomes a change from flippancy to seriousness by admitting to high schools only those whose abilities and attitudes indicate a genuine appreciation of the high school and college as places for responsible and independent study rather than places that find themselves embarrassingly the subject of ridicule in the joke columns.

Dean Judd sees in this type of restriction no violation of our democratic principles of equality for all and refers with considerable admiration to the post-war schools in Europe where class distinctions in educational opportunity are in process of radical revision but where stiff entrance examinations eliminate the aimless and unprepared.

Speaking directly to industrialists, the author shows clearly that industry is responsible for a complex type of society which requires institutional education because urban life, accelerated by reason of the growth of factories, has withdrawn from the life of children those more natural educational influences which accompanied rural life. The completeness of the equipment of the modern industrial system is a measure of the completeness with which our educational system must be equipped. The chapter in which this truth is driven home is one of the most forceful in a series of eleven. By citation after citation the author shows how industrial and business organizations by petition to congress and to their legislatures are responsible for the rapid growth of the most expensive of all types of education below the collegiate level—vocational training in the industrial arts. The inference is clear—our schools are what they are and as expensive as they are because of social demands. Any lag in our schools which prohibits them from meeting contemporary social needs is a lag in society itself. Every school man knows that his spirit willeth to do but the flesh of his constituency is weak.

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Through the range of questions being hotly debated today in educational circles the reader is led by a clear and adequate statement of the issues involved. In the end the author sums up his convictions regarding the type of organization, sources of support, curriculum, methods of instruction and distribution of educational facilities and makes a significant and satisfying picture. His social philosophy applied to education is stated in these significant words: "When education is fully and properly organized, it will not be a means of equipping a few individuals to secure for themselves advantages which the majority of the people cannot enjoy; it will be the basis of a new political science and of a new economics."

F. C. WILCOX.

## Voices from Many Scriptures

THE IDEALS OF EAST AND WEST. *By Kenneth Saunders. The Macmillan Company, $2.50.*

THIS work consists of about 150 pages of the author's composition and about 100 pages of readings from appropriate scriptures in illustration of his various themes. The burden of the work is the ethical ideals of Hindus, Chinese, Japanese, Greeks, Hebrews and Christians. It took form from public lectures by the author in the Pacific school of religion, of which he is an officer, and in the University of London. The author is widely and favorably known through his many volumes, especially to students of Buddhism and the orient. This book is full of interesting, suggestive and challenging materials. "Its aim is to be useful in an age of transition, when ethical ideals, like everything else which has come down to us, are being tried and tested," says Dr. Saunders. The method is that of comparative study through parallels, similarities and contrasts. The goal is "real partnership" between east and west, based upon common understanding, the exercise of good will in working together, and mutual supplementation toward the common good. Such ideals as Hindu mildness, Taoist mysticism, Confucian loyalty and good form, Buddhist quietism, Jewish suffering, Greek reason and Christian forbearance are offered toward these ends.

The author himself says the book "does not aim at completeness or claim originality." It deliberately excludes much. The contents, however, give evidence of the writer's wide range of knowledge and his habit of careful appraisal. Possibly the work is best suited to the initiated reader, if its assumptions, comparisons and implications are to be readily discovered. Ideas are compressed tightly. This sometimes hinders comprehension. Comparisons are often sudden flashes which tend to startle the reader, without clear indication of the exact point of contact (identity, resemblance or otherwise) between persons and ideas cited: For example, when Xenophanes "reminds us" of Hsun-tse and Thomas Huxley (p. 118). The critic might challenge many of the comparisons, including the many Chino-Greek. The Chinese, by way of the Greeks, seem to overemphasize reason and personality. And Buddha is made to offer a middle way between Upanishadic and popular religion in India (p. 9), neither one of which was as atheistic as Buddha's way, nor as contradictory of his concept of the human soul. Further, it seems strange for the author to say that Buddhism can represent "the spiritual and moral ideals" of India, in the light of India's virtual rejection of Buddhism. Indian Buddhism, by the way, gets an apparently disproportionate amount of space in the India chapter—40 per cent. The author seems sure of Hsun-tse's doctrine of the original evil of human nature (p. 54). But Hsun-tse called man a "crooked stick" prone to evil. Nor does the author qualify Mo-tse's "universal love" by an adequate reference to the latter's concern for defensive warfare (a free mood of the present Chinese). In general, we might say that the book's comparisons of details often tend to produce the faulty identification of wholes—unless the keynote of the book be altogether true: "Men are alike in nature—sundered by custom." Perhaps there is more permanence in the sundering than the author will admit.

The author's own point of view is often expressed, best perhaps in this passage: "Hindu gentleness, Chinese patience and reason, Japanese discipline and loyalty have much in them that is Christlike, and we await the light to be shed on Jesus by other gifted Asiatics who shall follow a Gandhi, a Sundar Singh and a Kagawa." He writes as one who believes that if Christ be lifted up, he will draw all men unto himself. If all men have the mind of Christ, under the guidance of God's spirit, they will understand one another and work together for the common good.

Perhaps the book depends too greatly upon scriptures. We get by this method historical ideals, the traditional characteristics of many peoples. But what of the present, and of the future toward which we move? Perhaps, after all, the scriptures represent those stable values fully worthy, through selection and development, of reconstruction on behalf of man's greater good. It must pay, therefore, to survey the many fields of human conduct, in the hope that we may find the useful in ages of transition. Toward this noble end we are in Dr. Saunders' debt.

JOHN CLARK ARCHER.

## Negroes Study Race Problem

SHADOW OF THE PLANTATION. *By Charles S. Johnson. University of Chicago Press.*

THE PHYSICAL AND MENTAL ABILITIES OF THE AMERICAN NEGRO: *Yearbook of the Journal of Negro Education. Howard University, Washington, D. C.*

THE EVOLUTION OF THE NEGRO COLLEGE. *By Dwight O. W. Holmes. Bureau of Publications, Teachers College, Columbia University.*

THREE STUDIES about contemporary aspects of Negro life which appeared last summer should prove disturbing to those who find it comfortable to believe that the Negro is by nature hopelessly inferior to the white. The fact that all three are written by Negroes with finesse and craftsmanship, and that they display scholarly control of the techniques of scientific research and the ability to analyze data critically and dispassionately will be an added irritation to persons who wish to justify educational discrimination on the ground that the Negro cannot really profit by schooling.

The Journal of Negro Education, launched by the education department at Howard university three years ago, devotes one issue a year to a comprehensive study of some aspect of Negro education. This year they enlisted the help of seventeen educators, both Negro and white, from a large number of universities, including Chicago, Columbia, Dillard, Fisk, Howard, Northwestern and Toronto, and these men, eminent in the fields to which their reports relate, have made a critical examination of the various published researches dealing with "The Physical and Mental Abilities of the American Negro." Almost every writer stresses the extreme complexity of racial comparisons and the almost insurmountable difficulty of obtaining comparable samples for the study of mental traits. A large amount of factual detail is presented which cannot even be suggested here, but in general there is complete lack of evidence of *biological* unfitness in Negro-white crossings. It is apparently still an open question as to whether the test differences usually found between Negroes and whites may be accounted for by social-cultural differences in the environment. Some qualified white psychologists and anthropologists believe that inherently

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the Negroes are equal to whites in mental capacity, others believe they are inferior, while a much larger group holds that available data are inconclusive and all previous experimentation inadequate, so that judgment must be suspended. Even those who are most convinced that the Negro is on the average mentally below the white point out that the overlap is great. Pintner, of Columbia university, says: "This would mean that in this country there are millions of Negroes with intelligence above the average white."

The Negro population of Macon county, Alabama, living in the "Shadow of the Plantation" is the subject for a sociological investigation which presents a picture of the contemporary remnants of a feudalist society. Certain social habits, such as those relating to property, marriage, illegitimacy, and dependence on a white man, are a heritage from the economy of slavery, and are to be understood only in the light of that fact. The style of this book is lighter, the statistical data are presented as unobtrusively as possible, and the extensive verbatim quotations would make it entertaining to one who could forget the underlying tragedies and iniquities.

To turn from this touching picture of a people living on the margin of peonage to Holmes's story of the dramatic "evolution of the Negro college" is a vivid contrast which presents a powerful argument for the effectiveness of the school as an agent in social progress. Another vivid contrast presented by these two books relates to the rôle of the church. Johnson shows a picture of a Negro church patterned after the 19th century white camp meeting, where phenomena which are now commonly considered as Negro emotionalism came into vogue. Holmes shows the northern Christian church as one of the agencies chiefly responsible for the establishment and maintenance of most of the influential colleges for Negroes.

The existence today of a community so near the slavery economy provides a bench mark from which to measure the amazing progress made by the better Negro colleges and universities. A Christian church which had the prophetic courage to be a pioneer in the education of "freedmen" should now complete its work by insisting that the educational opportunities open to Negroes, whether at an elementary or advanced level, shall be placed on a par with those open to whites.

HELEN M. WALKER.

# Did the Missionaries Betray Hawaii?

THE LORD'S ANOINTED. *By Ruth Eleanor McKee. Doubleday, Doran & Company, $2.50.*

CONSTANCY came to the islands in 1820 as the young bride of Jonathan, missionary to the natives and member of the first company of Calvinistic missionaries from the United States. Nineteen people formed the group; some fanatics, some humanly amatory brides and grooms, several very sane and sincerely consecrated. All good church members know the history of religious progress in Hawaii as it grew through native response to medical care given them by missionary doctors and the hard work of the missionary wives as well as the spiritual appeal of the preachers. Only Constancy of all that early company pondered sadly at the end of the first forty years:

"The brethren came here with the most exalted and altruistic purpose in the world and worked their hands off for the natives in return for very inadequate food and shelter and the most atrocious clothing in the world. To them a soul was a soul whether it belonged to a people who had been fostered in the most civilized traditions for hundreds or thousands of years or whether it had belonged to a savage or primitive who had not even figured out a means of writing. Here came the first mission family and found savages and because the people would listen to the religious teaching and parrot scripture, thought that they had the mental stature of a more highly developed race.

"I think they were wrong. The Hawaiian's only weapon against the trickery of foreigners was the ruthlessness of the savage, their deeply rooted suspicion of anything strange. Now we've prayed the ruthlessness out of them and they are docile and weak and one shrewd Yankee or Frenchman or Scotsman can get the better of the lot of them."

The author, Ruth Eleanor McKee, went to the library of Hawaii in 1926, and her knowledge of psychiatry and psychology and geneology has enabled her to create seven strong and widely varying personalities in the dramatis personae of "The Lord's Anointed." It is her first novel and to Christopher Morley belongs the honor of its discovery. The book, like good wine, will grow in value with the years.

GRACE GRANT BAKER.

# What of the NRA?

GOVERNMENT RULES INDUSTRY: A STUDY OF THE NRA. *By Michael F. Gallagher. Oxford University Press, $2.00*

AMERICA is facing a crisis in constitutional government. Political issues are being joined on the orthodoxy of the constitution, whether or not the NRA does violence to the American system. For more than a year the emergency has overawed all legal obstacles: "What is the constitution between friends?" The democrats have definitely taken the left turn; the republicans are horrified; the public is confused.

Never has this country stood in greater need of statesmanship, and of intelligent thinking on the part of the people. Fortunately the aura surrounding the NRA is rapidly fading and one can discuss critically the subject of emergency legislation without being accused of not playing ball. Coming elections, and the legal termination in June 1935 of the recovery act, make it imperative that we know just what the NRA is, what are the processes by which it functions, how heavy a strain it puts upon the constitution, and with what menace, if any, it threatens the historic principles of this country. We ought to know what the NRA gives, and does not give, to labor; how codes are made and how they fit into the national economic structure; whether dictatorial powers have really been given to the President; what attitude the supreme court is likely to take when a test case finally comes before that body.

In view of these issues Mr. Gallagher has performed a timely service in writing this book. As a constitutional lawyer he is peculiarly fitted for such a discussion as he presents here, in which he upholds the highest traditions of the legal profession. He takes each section of the national industrial recovery act and subjects it to a brief and untechnical analysis, how the act functions, what provisions it makes for labor, what powers it confers upon the President, and so forth. The result is that one gains a clear understanding of the NRA and how it gears in with the constitution. He lifts the whole discussion up out of the mythology into which so many political controversies fall.

This is non-partisan service for which the nation may well be grateful and which legislators, anticipating the future of the emergency legislation, will do well to study. The gist of his thinking is this: The NRA has grave errors which must be eliminated. "But the good it has done should not be interred with its bones. Its record will be one of great achievements and great mistakes." On the one hand American traditions of individual initiative and liberty must be preserved, but on the other hand we must not be blind to the desirable achievements of this gigantic endeavor. The author recommends a successor to the NRA which will reform the evils and preserve its best

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elements. "The essence of the new scheme should be cooperative self-regulation through codes under the sanction and supervision of the government. Its primary purpose should be confined to the major economic activities of the nation. . . ." He calls his plan the "Industrial Control Statute."

The author's thinking is wholly within the framework of the profit-capitalist system. Never for a moment does he permit himself to be tempted in the direction of more radical political theories. Nor does he suspect the NRA of having radical leanings. For him social control of the instruments of production and distribution is un-American and subject to the evils of political instability. "The manifold process of production must go on in private hands and under private initiative." The basic injustices under which such a large portion of the nation suffers in an acquisitive society receives no recognition whatever in his analysis. Mr. Gallagher has given sound advice for the immediate political and economic problem but it may be questioned whether he has analyzed deeply enough the character of the power which he seeks to improve by "cooperative self-regulation."

CHARLES GERLINGER.

## Molding the Plastic Mind

EDUCATION AND EMERGENT MAN. *By William C. Bagley. Thomas Nelson & Sons, $1.50.*

PROFESSOR BAGLEY defines "formal education" as "a process of instruction, training, inspiration and indoctrination that is deliberately planned for, and consciously directed toward, the realization of a recognized purpose." "Social evaluation" is "an accumulation and refinement of learnings," as he sees it, and "education in the broadest sense is the process of transmitting these learnings—or such of them as are worthy of perpetuation."

About thirty years ago Professor Bagley began publishing books. He has been markedly consistent in his viewpoint ever since. It is, in his view, the divine right of society to determine what growing persons shall be, and this is to be achieved through the educational process. Those who cannot master the hard disciplinary subjects are morons and out of luck. Knowledge is useful, not only as supplying understanding of the problems and issues of our present experience, but as stored up energy for the future. Progressive educators are a deluded bunch. Their pupils cannot meet the achievement tests supplied by the right wing educators. Has it ever occurred to Professor Bagley to ascertain if the right wingers can meet the achievement tests set by the left wingers in the particular realms wherein the experiences of their groups have led them?

Western culture is safe, according to Professor Bagley. Though Germany, England, the United States and other Nordic peoples who now maintain this culture may pass away, the future is assured by Russia, Turkey and Japan who have embraced its authoritarianism and are indoctrinating their peoples in "democratic"(?) principles. France has the best educational system today, because she succeeds best in molding her populace according to standards set by her responsible leaders. Professor Bagley is particularly incensed at educational psychologists because of the "irritating uncertainty" that characterizes their conclusions as to the learning process. There is nothing he so much resents as uncertainty.

In a time such as ours you expect that education will assume an *ex cathedra* rather than an explorative or scientific attitude. But you do not expect Professor Bagley, an exceedingly fair-minded scholar, to think of all who oppose his view of education as constituting a single class. When he says, for example, "to learn in advance of a felt need for applying what is to be learned is condemned," he is characterizing a certain small group of so-called progressive educators. He is not properly interpreting the larger group of creative teachers who have tried his "hard education" and found it wanting. But they are far from being "soft" educators.

Creative education conceives of the curriculum not as something made in the federal or state capitol and to be mastered by the students of the nation or state, but as the progressive understanding of the experiences of the local group in the light of the racial experience. It takes direct issue with Professor Bagley when he says that "the notion that each community must have a curriculum all its own is not only silly, but tragic." It goes even further and asserts that each particular group in each community must have its own curriculum. In other words, the creative teacher will be ready to face any problem or issue of our present life with the group, and to arrive at conclusions respecting it to be tested in the laboratory of living and to be revised as such living may direct or suggest as wise.

It is good, however, to have such a book as this appear at this time and especially from a Columbia university professor, where so much of the wild progressive education has originated. Those who have broken with the old-type vacuum education, and aspire to minister to the free spirit of their students, need just such a prodding as this trenchant volume gives them. They are absolutely sure, however, that we will never return to the standardized curriculum, nor do they conceive that we should. The real responsibility of adults is for having brought children into the world. It is not their right or their duty to determine the kind of world in which their children shall function or the terms in which that functioning shall take place. If this is moronic, make the most of it.

W. A. HARPER.

## A Great Editor of a Great Newspaper

C. P. SCOTT OF THE MANCHESTER GUARDIAN. *By J. L. Hammond. Harcourt, Brace & Company, $3.75.*

WALTER LIPPMANN once wrote that "whenever I have been in the mood to despair about the press and to wonder whether democratic institutions were workable with the kind of press that we have, I have come back to the Manchester Guardian as a living illustration of what character and intelligence can actually do in a commercialized world." For fifty years, down to 1932, the Manchester Guardian was the lengthened shadow of C. P. Scott. It is fair to say that he made it not only the leading liberal daily of the British isles, but also in many respects the most influential newspaper in the world. He did that by insisting on a rigid intellectual honesty, generosity and calmness in a period when press and public were being swept by successive waves of passion. He proved that one noble mind in control of a paper published in a secondary city and with a circulation never much above 100,000 could exert more actual influence than all the hysterics of the Northcliffe press.

A biography of such a man, and of his work as an editor, might be highly important, as Mr. Lippmann's remark suggests, as a study in the relation of public opinion to the workings of a democracy. Unfortunately, Mr. Hammond has given us no such study. Whether he felt it necessary to shackle his work with Scott's own devotion to restraint one has no means of knowing, but certainly he has reduced this book to such bare biographical bones (with the exception of an inserted chapter, "C.P.S. in the Office," written by another member of the Guardian staff) that one has constantly to grope behind the facts for the meaning of the facts. And to add to the difficulties of the reader, quotations are handled in a typographic fashion

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which makes it impossible at times to be sure whether what is being read is taken from Mr. Scott's private papers, from his editorials, or is quotation at all. Nevertheless, despite the pedestrian nature of Mr. Hammond's writing, the career involved gives the book importance.

C. P. Scott's entire career can be compressed in a paragraph. Born the son of wealthy mercantile Unitarians, a Back Bay Brahmin on the other side of the Atlantic, he was chosen by a cousin who had inherited the Manchester Guardian to be its future editor before he graduated from Oxford. Joining the paper's staff in 1871 at 25, he became editor at 26. At his cousin's death, in 1905, he became proprietor as well. In 1929 he retired from active editorial duties. On January 1, 1932, he died. In all the 85 years of his life he made but one side-excursion into a field other than journalism. For ten years he was a liberal member of parliament, but his period at Westminster was without great distinction. First and last, he was an editor. As such, he never hesitated to espouse unpopular causes. As his independence was proved, his power increased. At his passing, an amazing tribute to his influence came from every part of the earth.

Perhaps the most revealing portions of this biography are those which deal with the policy of the Guardian during the world war and with the relations between Scott and Lloyd George. Necessarily, these overlap. The Guardian fought the Boer war tooth and nail, even though it was necessary for the police at times to guard its offices and its editor's home from the mob. It viewed with dismay the foreign policy of the liberals under Sir Edward Grey, doing its best to force into the open the commitments to France which it suspected at the time of the Agadir incident. As late as August 3, 1914, Scott wired Lloyd George: "Feeling of intense exasperation among leading liberals here at prospect of government embarking on war no man who is responsible can lead us again." But when the war actually came, Scott saw nothing to do but to support it. He meant to support it with independence of mind, and so he did, being the only important English journalist to approve the famous letter of Lord Lansdowne, arguing from the first for a cooperative policy toward the Russian governments that followed the tsar, and in general lining up behind every move toward a just and negotiated peace and in opposition to Lloyd George's "knock-out blow."

But Scott's support of the war involved him in relations with Lloyd George which must have tried his soul. There was something about the facile Welshman that fascinated Scott, even though there were times when he was forced to admit that the politician did not know the meaning of the word "principle." When the war outlook grew blackest, Scott became convinced that only Lloyd George had the driving force required for the head of a victorious government. From then to the end, he was for "L. G." But after the armistice, through the period of the khaki election, the peace negotiations, the black and tans, and on to the end of the coalition government, the attempt to support and at the same time to deal faithfully with the prime minister was almost too much for the editor. Mr. Hammond reports an office conversation of that period: "A. Who's writing the long (editorial) tonight? B. 'C. P.' A. What is the subject? B. Saving Lloyd George's soul again." Opinions will differ as to how far Scott succeeded in his evangelistic efforts.

Stanley Baldwin once quoted a statement by Scott which really reveals more of the great editor's ideals of journalism than Hammond's biography: "Fundamentally it implies honesty, cleanness, courage, fairness, a sense of duty to the reader and the community. The newspaper is of necessity something of a monopoly, and its first duty is to shun the temptations of monopoly. Its primary office is the gathering of news. At the peril of its soul it must see that the supply is not tainted. Neither in what it gives, nor in what it does not give, nor in the mode of its presentation, must the unclouded face of truth suffer wrong. Comment is free, but facts are sacred. Propaganda, so called, by this means is hateful. The voice of opponents, no less than of friends, has a right to be heard. Comment is also justly subject to a self-imposed restraint. It is well to be frank; it is even better to be fair." It is not wholly without meaning and hope for this beleaguered world that for fifty years a man could conduct a newspaper on those principles in a provincial English city and make of it a world force.

PAUL HUTCHINSON.

# A Newer New Deal Needed

BEYOND THE NEW DEAL. *By David Lawrence. Whittlesey House (McGraw-Hill Book Company, Inc.), $2.50.*

AMONG the flotsam and jetsam left on the literary beaches by the flood of new-deal books and pamphlets that is swelling the publishers' lists to an all-time high, David Lawrence's book is likely to be picked up as one of the more valuable bits of salvage for those who desire to gain an insight into contemporary thought about this most significant experiment we have yet made in the government of industry. For he has written in terms, and with a perspective, wider than the immediate issues. While his criticisms are on the whole adverse, his judgments are based on intimate acquaintance with events as they have been molded in the crucible of conflict during the first year and a half of the new deal, and are tempered by a historical sense not always found in the literature of protest.

Mr. Lawrence begins by indicating—rather sketchily—the extent to which government had already gone in regulating the various aspects of private industry and finance before the Roosevelt administration, and the impotence of these measures to stem the "worldwide shrinkage in wealth." He continues by suggesting that the process through which we are going, of "writing new claim checks for old" (revaluing the assets of the country), is essential to any long-run recovery program. But he shuns the road of inflation, and considers the avenue of heavy income and inheritance taxes effectively closed by the sabotage of capital upon any scheme that would cut deeply into the present distribution of wealth.

What ways are, then, open to bring about a readjustment of the debt structure of the country? Mr. Lawrence selects for his blessing long-term government loans to the heavy industries to aid them in scrapping obsolete plant and in developing the essential transport and other service industries. He cites an estimate (whose he does not say) of $30,000,000,000 as being needed for this purpose, and points to the relatively greater decline in the production in the durable goods as compared with the consumers-goods industries as an argument in favor of his contention. But he does not meet the attack upon this program advanced by its critics, that it is exactly because we developed the former at the expense of the latter that there is today so heavy a burden of unemployment; that a transfer of our energies to the field of goods widely used by many people and rapidly consumed would create demand and so start the wheels of industry moving again. While this is a debatable point, and while there are many critics of the over-savings-under-consumption theory, in any appraisal of the balance at a given moment there is need for an analysis of the details of capital distribution which Mr. Lawrence does not offer.

In his discussion of the regulation of business and labor under the NRA, Mr. Lawrence indicates the advantages of government control in eliminating the abuses of the competitive era —abuses which, however, arose out of the search for markets for a plethora of goods made by an industrial machine quite ungeared to any sort of planning. Under a profit system, are

not rules against "unfair trade practices" a good deal like rules of warfare? Are not both likely to break down under the actual conditions of combat, whether in the conflict between competitors or war between belligerents? Are the regulations which the NRA has been able to introduce into the arena of business warfare effective in protecting the interests of other groups—non-combatants in the major struggle?

The section dealing with foreign trade and the gold standard is less satisfactory than the rest of the book, for the author's judgments are less clear-cut, more blurred than might be hoped. He treats of the balance of international trade in a fashion altogether too elementary; his conclusions are that we need a better balance between exports and imports, without treating of the difference between visible and invisible items in the international accounts. He believes strongly in the gold standard, and has some interesting examples ready from our earlier fiscal history to prove the close relationship between the gold standard and recovery. They would be more persuasive had he attempted any adequate appraisal of a managed-currency policy.

It is in the final sections of his book, where Mr. Lawrence deals with the functioning of the government, that he has most to offer the reader. His attack is the attack of the conservatives; "the joker in the new deal" is politics. That this is an attack from the right does not make it less pertinent or penetrating. It is a challenge which has to be met by the friends of the new deal. As the author points out, to cite the example of the non-partisan organization of the Tennessee valley authority hardly balances the unhappy spectacle of the home owners loan corporation, which is a vastly more lucrative victim for the spoilsman. But he goes further than mere captious criticism. He suggests remedies in the structure of government itself. He argues for responsible government, with a cabinet and a congress in closer harmony, and an executive control over the manifold activities of a wide-flung program more integrated than the present system in America allows. It would be a refreshing indication of a growing sense of civic interest in and attention to the major problems of building a Great Society—whether we call it industry or government—were these chapters in Mr. Lawrence's book to be read and applied with the same attention as his earlier chapters are likely to be perused by opponents of the new deal in search for ammunition for their criticisms.

That this has been perhaps the weakest element in the new—and every other previous—deal is only to say that it is a weakness inherent in the American attitude toward government and toward general economic honesty—or shall we say, impartiality and probity? The answer to that question lies in the realm of social conscience and beyond the horizon of present-day reform. If what Mr. Lawrence seems to want in this book, a return to government by the rich, with the limits of change set well within the boundaries of security for private property, its test will not be less acid than the one he applies to the politics of the new deal. Will the response be more explicit?

PHILLIPS BRADLEY.

# Books in Brief

ONE'S COMPANY: A JOURNEY TO CHINA. *By Peter Fleming. Charles Scribner's Sons, $2.75.*

Mr. Fleming's "Brazilian Adventure" will be favorably remembered as a sprightly account of a hazardous journey by one who is obviously both an expert traveler and an acute observer. In that volume the author used the technique of playing down those dangers which more naive adventurers play up for their own glorification. Hostile natives? Treacherous rivers? Poisonous insects? Pooh! There's nothing to it. The effect is much the same with both methods. It can scarcely be said that he plays this card to any great extent in the present volume which recounts his journey across Siberia, through Manchukuo and China, and especially to the anti-communist front in Kiangsi. No other writer, so far as this reviewer knows, has come so close to that area of action. Fleming's opinion is that communism is there to remain for a long time, but that its wide extension in China is not probable. His style is remarkably free from stereotypes and his mind from prejudices, except when he mentions missionaries. There he seems to depend on the old rubber-stamp anti-missionary stuff brightened up by his own imagination. I happen to know a few missionaries in Nanking, and some that he would be likely to meet in Kuling.

JORKENS REMEMBERS AFRICA. *By Lord Dunsany. Longmans Green & Company, $2.50.*

It should be understood that this belongs to the literature of pure entertainment, not to the literature of Africa. Jorkens was an elderly London clubman with much travel behind him and much imagination in him. With sufficient alcoholic inducement he could be persuaded to draw upon his stores. It may be said, to speak courteously, that the line between memory and imagination was sometimes indistinct. Occasionally, in one or the other, he revisited Africa. It cannot be guaranteed that he had ever been there.

PLOWING ON SUNDAY. *By Sterling North. The Macmillan Company, $2.50.*

The literary editor of the Chicago Daily News has written a novel of substantial quality and good craftsmanship—the story of a Wisconsin farmer twenty years ago. It is not so much a narrative of events, or the spinning of a web of interrelated and developing characters, as a study of a single personality, a man of great physical vigor and mental simplicity who was dominated by a sense of the fruitfulness of the earth and its animals and filled with the joy of his own work as a participant in the creative process. The other characters are shadows, except Joe Valentine who is little more than a ghost. It is a good novel which has something in it that suggests that the author can write a better one.

COURAGE FOR TODAY. *By Preston Bradley. The Bobbs-Merrill Company, $1.50.*

You don't so much *read* this book of Dr. Bradley's as *hear* it, spoken by his confident and resonant voice, the words backed by the contagious courage of the man himself. It is no wonder that he preaches to one of the largest congregations in America and that the number of his responses to calls for lectures is limited only by the number of evenings in the week. This great liberal preacher is also a popular preacher in the best sense of the word. He does not argue; he affirms. His philosophy of life is simple and his expression of it is direct and convincing. If these chapters of encouragement were boiled down to logical propositions, it would probably be found that most of the things that he says have been said before; but that is a small matter. Skeletons are more alike than people. The bones of Dr. Bradley's discourses on the art of successful living may not be greatly different from some other assemblages of homiletical bones, but they have flesh and blood about them and a living breath. This is a good book to put in the hands of a man who thinks he is at the end of his road, or one who has taken the wrong turn.

THE BIBLE IN PICTURES. *By Gustave Doré. William H. Wise & Company, $2.50.*

Two generations ago, Doré's Bible pictures furnished many a child with more vivid instruction in the stories of the Old and New Testaments than he ever got in Sunday school, and many a child lay awake at night shuddering at the fate of the mocking boys upon whom Elisha called forth the bears when the dignity of his new prophethood rested heavily upon him, or

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at the scenes of violence and sudden death which the artist so faithfully depicted. He had a flair for the spectacular, and was at his best in depicting a Babylonian orgy, the defeat of an army, the falling walls of Jericho, or the destruction of a world by the deluge. Living long before the flickering celluloid was invented, he did in black and white what D. W. Griffith and Cecil De Mille later did on a larger scale with more elaborate facilities. They might have learned something from him, and perhaps they did. He lays upon religion the full burden of its ancient cruelties, and romanticizes its milder episodes. But how the man could draw! This new edition of the grand old pictures must contain at least 200 full-page splendid reproductions —if the plates are old they do not show it—with a page of text before each.

# *CORRESPONDENCE*

## The Legion and Liquor

EDITOR THE CHRISTIAN CENTURY:

SIR: There has been a scattering protest from American Legion posts and individuals against the carrying of hard liquor advertisements in the American Legion Monthly. The policy for next year is to be settled at a committee meeting in Indianapolis during November. I wonder if there are not legionnaire readers of your magazine who would join in the personal protest and get their posts to join. The protests should be addressed to Mr. James Barton, manager of the American Legion Monthly, American Legion headquarters, Indianapolis, Indiana. The only argument for the policy is an economic one, which is surely poor excuse for inflicting this traffic upon the homes of all legionnaires.

Cornell College, ALBION R. KING.
Mt. Vernon, Ia.

## Following a Lynching

EDITOR THE CHRISTIAN CENTURY:

SIR: The lynching that has just occurred in Florida is not merely the fault of the people of Florida. It is not just the result of lax administration of the law. Like all lynchings of Negroes, it is the result of the maintenance and growth through a long series of years of race pride, race prejudice, economic and political fears, ignorance, misunderstanding, short-sightedness—a multitude of harmful and mistaken sentiments and acts. It is the fruit of a wrong attitude found in the white race of North America.

Protests and indignation meetings may serve somewhat to make people think, but they are mostly like locking the barn door after the horse is stolen. Preventive work must begin farther back and be much more detailed, specific and prolonged.

If the white race really were ashamed of itself and really accepted the responsibility for such affairs, every lynching of a Negro would be followed by a white-given increase in the endowment of all Negro schools, colleges, hospitals and charitable organizations and an enlargement of the economic opportunities afforded to Negroes everywhere. Individual white people who could not give money would offer some of their time or services to Negro organizations or individual Negroes or Negro families. White physicians would immediately go to the pastor of the nearest Negro church and see if they could give free treatment to some few Negro sick people. Factory managers would go out of their way to put a few more Negroes on their payroll. Some white lawyers would offer their services free to some Negro needing legal assistance. Some white women would give some recreational or health facilities, temporary or permanent, to Negro children. There are endless ways in which white people can attempt to make restitution for these and many other wrongs which the Negroes suffer under.

I wish every church and reform organization in the land could have a meeting at which the facts of this case would be read aloud, and then be followed not by resolutions of indignation or condemnation or protest, but by passing the hat for Negro schools, colleges, hospitals, relief organizations and firm resolves specifically framed to make an attempt at restitution, to prevent the things that eventuate in these outbursts, to build up right sentiments and express them in action.

Pendle Hill, RICHARD B. GREGG.
Wallingford, Pa.

# The Question Box

*What ground is there for believing that the expression in the Lord's prayer, "Our Father who art in heaven," teaches that there is more than one heaven? I have heard a Bible teacher say that "heaven" is plural, and that there are three heavens mentioned in the Bible. Please discuss this statement.* P. M. W., Griffin, Ga.

THERE is no clear distinction in the Bible between the singular and the plural forms of the word "heaven." An illustration of this fact is found in the opening verses of Genesis. There it is stated that God created the "heavens" and the earth. A few verses further on it is recorded that God called the firmament "heaven." Both expressions mean the same thing.

The word heaven or heavens is used in several senses in the scriptures. It is used to signify the upper division of the created universe, as it was conceived by the Hebrews, and expressed in the phrase "the heavens and the earth." It is used to describe the sky, the firmament, the expanse, which was believed to be a solid, bowl-shaped structure, covering the flat plane of the earth, and appropriately called the "firmament," as denoting its firm, compact texture. It is used to denote the abode of God, as in the expression, "Is not God in the height of heaven?" And it is employed in the sense of deity itself, in such a text as "the heavens shall reveal his iniquity."

The Semitic peoples held the belief that heaven, or the heavens, being "above" the earth, as visually discerned, were reached by going *up* from the earth, and were structurally divided into layers or strata, generally believed to be seven in number, although the references are vague. The Hebrews accepted in general this inherited cosmic scheme, and it seems to be implied in some of the biblical passages, although never clearly explained. It is possible that the plural form of the word, which appears in a great number of the passages in the original Hebrew of the Old Testament and the Greek of the New, and is generally properly translated into English in the singular form, is rhetorical, a "plural of majesty" as denoting the impressiveness of the idea of limitlessness. The fivefold use of the expression "the heavenlies" or "the heavenly places" in the epistle to the Ephesians implies the same conception in the mind of the writer, of a series of heavens, although the term has only a figurative value, and could be rightly translated "heaven" or "the heavens," or with Goodspeed, "the heavenly realm."

Similar is the significance of the phrase "heaven of heavens" (Deut. 10: 14, 1 Kings 8:27, Ps. 148:4), or Paul's allusion to "the third heaven" (2 Cor. 12:2-4), where this term is equated with "Paradise." In these expressions use is made of the familiar Semitic mythology without further meaning than the sense of exaltation and infinity. Probably the general conception of a series of heavens, either three or seven, lay in the minds of the Jews of the New Testament period as an inheritance from Babylonian sources, or through contact with Persian conceptions. In the Zoroastrian writings there is the idea of seven heavens, and in such Jewish apocalypses as "The Testaments of the Twelve Patriarchs," "Slavonic Enoch" and "The Ascension of Isaiah" there are elaborate and fanciful details of these different areas. Some of the church fathers found satisfaction in speculations of the same nature, rabbinical literature dealt with the theme, and Moslem authorities incorporated similar trivialities in their works on theology.

The fact that in the Lord's prayer the Greek word for heaven is plural has no significance as related to the idea of a series of heavens. It is rightly translated in the singular, and has only that value.

H. L. W.

# NEWS *of the* CHRISTIAN WORLD

## Britain Wants No European War

**Reaction to Marseilles Assassination Shows Determination to Stay at Peace—MacDonald Better**

*(Correspondence from England)*

LONDON, Oct. 23.—It does not fall to me to deal with the assassination of King Alexander and M. Barthou. This belongs to the news of the world. At once in this country the word "Sarajevo" was on everyone's lips. Yet those who tried to think out the meaning of this tragedy saw more and more how far Marseilles is from Sarajevo. There did not appear to be any reason why any nation should demand vengeance for this outrage as Austria did in 1914. The crime was apparently the work of terrorists who might have done it anywhere. France was a power friendly to Jugoslavia and suffered itself the loss of its foreign minister in the same moment. But if this parallel did not hold there was enough cause, and there still is, for anxiety. The tragedy had made our people freshly aware of the powder magazines in Europe. It seems as if the peace of Europe were dependent upon the investigations of the police into the antecedents of the murderer! This is nothing but lunacy to most of our people; and the impression left by such widespread fears has certainly strengthened the "isolationist" policy. There is, needless to say, only one verdict upon the crime at Marseilles. But I am certain that if international trouble arose because of it, this country would not be at all ready to take any part in it.

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**Bishop of Birmingham On Miracles**

Dr. Barnes, the bishop of Birmingham, has been for some years a storm center in the religious life of this country. It is not his native bent, which is rather toward the life of a scholar. He is a fine mathematician, a fellow of the royal society, and in public affairs he has always been a lover of peace; even in the days of the war he was a just man in his attitude to other nations. Some years ago he preached before the British association a sermon which seemed to him almost too commonplace, but he was attacked angrily for the views of evolution which he there preached; the scholar was forced into controversy and he has not been allowed to escape. On Sunday he preached before the University of Cambridge a sermon, in the course of which he dealt with miracles. "Adequate evidence for the existence of material miracles," he said, "is not forthcoming. One might grant that God could work such miracles; the evidence that he did so is lacking. I myself feel that the argument against material miracles has become so strong that whatever your private convictions, you had better not attempt to overthrow it." He then proceeded to show that if men recognized in Jesus "alike a divine indwelling and a saving power" they were preserving essentials. Christ lives today and is extending his power. In saying such things Dr. Barnes was speaking with the authority that belongs to a very able man; but he would not claim any special right to speak as a theologian or historian or philosopher. And so far as the summary of his sermon goes, the bishop was not putting any position which has not been used constantly for many years.

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**Parliament and Its Leaders**

Parliament will undertake a new program when its new session begins. Its chief tasks will be to deal with India and with housing. But there are a number of bills left over which must be amended and passed into law. India will provide the critical decisions of the session. The policy of the white paper carefully examined by the joint select committee, which will shortly make its report, will be before the house. The division of opinion will not go strictly along party lines, but there is no doubt that the chief criticisms will come from the conservatives. There are three stages, the white paper, the joint committee's report, and the bill, which the government will present. All that we know at present is the white paper.

The death of Lord Cushendun will be a loss to the diehards. In addition to his service to Ulster—he was henchman to Lord Carson—he was also a valiant defender of Protestantism as it is understood in Belfast. When the debate upon the revised prayer book was raging, Lord Cushendun took a foremost part in opposition. This union of devotion to Ulster and a fierce Protestantism is common in Ireland.

Two leaders in the political fray are out of action for the moment. Mr. Henderson has been ill for some time, but he is improving; Sir Herbert Samuel has had an operation for appendicitis from which he is making a good recovery.

Mr. MacDonald is said to have returned from Newfoundland a new man. "His bodily health has never been better, the trouble with his eyes has been checked, and he has got over the fatigue which was inevitable for one who for the past five years has been loaded with urgent duties." So says a writer who has much weight.

* * *

**And So Forth**

A speaker at a dinner held last week pleaded for chairs of chivalry at the universities. The professor of chivalry would be an authority on medieval romances and would seek to revive in the whole country the lost spirit of an earlier age. In a somewhat obscure passage he said: "There is today far too much reserve and good form. There was no reserve when you were cleaving a man's head in the lists." Is the professor of chivalry to inculcate the vanished art of cleaving heads? And is it all vanished?

A large sum has been raised for the sufferers from the Gresford colliery explosion. The mansion house fund amounts to £128,000, or nearly $600,000.

EDWARD SHILLITO.

## Maryland Host to Celebrations

**Catholics and Methodists Mark Origins at Thronged Festivities—Haushalter Comes to Christian Temple**

*(Correspondence from Maryland)*

BALTIMORE, Oct. 23.—Baltimore and all Maryland have been celebrating this past summer and fall the 300th anniversary of the landing of the Ark and the Dove, the tiny ships which brought the first settlers to the shores of the state. A most impressive celebration was held at St. Mary's city during the summer. Replicas of the Ark and Dove, manned by citizens in the costumes of 300 years ago, reenacted the original arrival of the colonists. A replica of the first state house was dedicated. Gov. Ritchie and Mayor Jackson of Baltimore had prominent parts in these ceremonies.

Baltimore has had two celebrations of the tercentenary. The first was held on Memorial day and was arranged by the Roman Catholic church. The celebration took the form of a monster field mass in the Baltimore stadium at which the archbishop, assisted by the papal nuncio and several bishops, said mass in the presence of 80,000 worshipers who had sat for hours under the direct rays of a boiling sun. Nearly 1,800 persons fainted and had to be taken to hospitals.

The second celebration in Baltimore was a municipal project and took the form of a pageant presented in the stadium by a cast of about 3,000 persons. The pageant consisted of a prologue, ten episodes, two interludes and an epilogue and traced the history of Maryland from the founding of the colony through the government of the Calverts.

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**Methodists Also Celebrate**

More than 1,200 delegates representing the various branches of Methodism and coming from all parts of the United States, Canada, England and Australia gathered recently in this city for the principal celebration of the sesquicentennial of American Methodism. The Methodist Episcopal, Methodist Episcopal, south, Methodist Protestant, Primitive Methodist and Free Methodist churches were represented on the joint commission which, under the chairmanship of Bishop Edwin Holt Hughes, arranged the celebration. Meetings were held in the Scottish Rite temple and the Lyric temple. Practically everyone of importance in Methodism was present as well as various dignitaries from other denominations. Dr. John R. Mott and Dr. S. Parkes Cadman were among a score or more of the speakers.

The most spectacular features were an oratorio, "The Evangel of the New World," and a pageant, "The Spreading Flame" both of which were given to audiences which overflowed the Lyric theater, Baltimore's largest auditorium. By no means of least importance in connection



XUM

with the sesquicentennial is the beautiful souvenir book of 96 pages put out under the direction and editorship of Rev. Frank M. Liggett, who was formerly assistant executive secretary of the Baltimore federation of churches. Besides a most interesting historical summary of the beginnings of Methodism in this country the book contains a message sent especially for the book from India by Dr. E. Stanley Jones.

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### Former Dry Administrator Now College Head

Col. Amos W. W. Woodcock was recently inaugurated as president of St. John's college in spite of the fact that the gossips had it early in the summer that that event would never take place. Following his induction Col. Woodcock conferred the degree of doctor of laws on Rear-Admiral David Foote Sellers, superintendent of the naval academy; John W. Garrett of Baltimore, former ambassador to Italy; William Mather Lewis, president of Lafayette college; Charles McHenry Howard, Baltimore attorney, and Dr. Warfield T. Longcope of the Johns Hopkins medical school.

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### Dr. Haushalter Succeeds Peter Ainslie

Rev. Walter M. Haushalter of Akron, Ohio, has been called to be the successor of Dr. Peter Ainslie as pastor of Christian temple. Mr. Haushalter was recently married to Mrs. Helen McMillen at the home of the bride's mother in Garden City, L.I., Dr. Finis Idleman performing the ceremony. Dr. and Mrs. Haushalter will take up their permanent residence in Baltimore about Nov. 1.

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### And So Forth

The annual canvass for pledges to the Baltimore community fund is now on. The goal is $1,150,000.

Dr. Joseph S. Ames after 52 years in the service of Johns Hopkins university, five of which he served as its president, has resigned.

Dr. Ross W. Sanderson and his staff of the federation of churches are now engaged in making an exhaustive survey and study of the Reformed and Evangelical Synod churches of the city looking toward the practical union of these two groups now united in one denomination.

MELVILLE HUGH WAY.

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### Canada Women Score Movie Morals

"Low standards in the motion picture field have a direct relationship to juvenile delinquency and crime," declares a resolution passed at the recent annual conference of the National council of women of Canada, which includes women's organizations of all kinds in Canada.

### Canada Bishop-Elect is Honored by Indians

Rev. J. H. MacDonald, Catholic bishop-elect of Vancouver, was honored at an impressive service on the Memberton Indian reservation, near Sydney, N. S. Bishop-elect MacDonald, who has shown special interest in the welfare of Indians, was presented with a farewell gift by Chief Ben Christmas. At the high mass in the course of which the bishop-elect preached, an Indian choir provided the music.

# Social Needs in Colorado Rise

### Conference Shows Relief Workers Increasing Rapidly—Idleness a Source of Drunkenness and Crime

*(Correspondence from Colorado)*

DENVER, Oct. 26.—The Colorado state conference of social work is in session in Denver. National leaders participating include Mr. C. C. Carstens, Child Welfare League of America; Mr. Burdette Lewis, American Public Welfare association; Miss Ruth Colby, the Children's bureau, and Dr. C. E. Waller, United States Health service. The session includes a "public panel-discussion of social welfare problems in Colorado." The "statewide social welfare survey" under the leadership of research director Don S. Howard is directing these discussions and submitting a social welfare program for Colorado for the acceptance of the state conference. A notable feature of the present session is the large number who are in attendance as compared to previous years. The conference outgrew the auditorium of the Capitol life insurance company on the first day and is moving to the auditorium of the Y.W.C.A. A less populous county, where practically no social work has been done, reports a staff of 25 engaged in relief activities. Thus the profession of social work grows.

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### Relief Recipients Swell Drunkenness Arrests

Miss Alice Van Deist, state relief director, reports that 80 per cent of the persons arrested for drunkenness in Colorado are on relief. She also affirms that 20 per cent of the automobile and traffic violations involve persons on relief. Miss Van Deist is a former member of the faculty of Colorado college of Colorado Springs and is president of the social work conference now in session. She is bringing a high type of leadership to Colorado in its relief program. She has instructed all county administrators to investigate all arrests involving persons on relief and to remove such persons from the relief rolls if it is found that they are using relief money to buy liquor.

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### Ministers Ignore Movie Sunday

A study of the sermon topics and some personal inquiry has revealed only two Denver ministers who utilized Oct. 21 as a Sunday for presenting the cause of better motion pictures and the signing of the motion picture cards formulated for use in Protestant churches by the Federal council. We have the usual large quota of ministers who preach the social gospel and indulge the pastime of passing "courageous" resolutions, but turn up missing when any practical work needs to be done. They bring to mind the reputed incident of John Dewey and his son. The famous philosopher found his son in the bathroom. He had attempted to take a bath but something had gone wrong with the plumbing. The floor was flooded. In the true spirit of a philosopher, the father tried to get "to the bottom of the situation." The son worked for a few minutes under the questioning but finally exclaimed, "Dad, this is not a time to philosophize. It is a time to mop."

* * *

### Political Issues Pressed by Ministerial Alliance

Our ministers are doing much better on the political situation under the able direction of Rev. Rufus Baker of the Park Hill Methodist church, who is chairman of the civic affairs committee of the Denver ministerial alliance. Twenty Denver ministers are engaged in personally interviewing every local candidate for the state legislature. Their attitude and record is being determined on eight issues: race track gambling, public lotteries, liquor laws and enforcement, local option, old age pensions, unemployment insurance, cooperation with relief programs and officials, and public school support. These findings will be reported to the churches on the Sunday before election. It will be an effort to inform rather than to recommend. Nevertheless a vigorous fight is involved with the hotel men and "wide open" groups who are functioning through the "Prosperity League" to make another Reno of our city and state. The local ministers have made the effort through a conference at Denver to stimulate ministerial groups in every section of the state to similar action.

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### Community Chest Buys New Headquarters

The Denver community chest has purchased a building at Court place and 14th street as the center of all of its agencies. A very valuable property was obtained for about one-third of its purchase price a few years ago. The move will result in an annual saving of about $6,000. Collections on community chest accounts are running a little higher this year than in the past. In planning for the annual campaign for funds, it has been found that the rise in food prices is a serious burden to chest agencies. The leadership of the chest is engaged in the effort to create a "Council of Social Agencies" which will band together every group doing social welfare work into a community planning and coordinating unit. Denver has lacked such a body in the past.

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### Try to Salvage Boys Organization

An effort is being made to revive the "Highlanders," a boys organization which sprang up at the time of the war and has served thousands of boys and parents in this community. In spite of the assistance of its impressive physical plant, the Temple of Youth, it has been at the point of complete disbanding for some months. Many have objected to the military drill with imitation guns given to even the youngest boys as a central feature of the program. It is reported that the process of reorganization has been made difficult by the effort to fix the policy as to whether the group stays militarist or goes pacifist. One master of compromise has suggested that two armies be organized, one for militarists and one for the pacifists. The group has been most fortunate in securing the leadership of Mr. Fred V. H. Braun as "program executive." If the "Highlanders" can be salvaged, Mr. Braun will do it on a sound and socially constructive basis.

VERE V. LOPER.

XUM

# Few Election Changes Seen

**But New York Campaign May Give Tammany Restored Control of Comptroller—K.K.K. Reappears**

*(Correspondence from New York)*

NEW YORK, Oct. 27.—The political pot is boiling noisily. Two campaigns attract the most interest this fall. One is the campaign for the governorship with Gov. Herbert Lehman arrayed against Robert Moses. The other is the fight over the comptrollership of this city with McGoldrick, the present holder of the office and fusion choice, seeking to hold his own against Taylor, the Tammany choice. In the former contest it is unlikely that the republican candidate can defeat the governor for there is too much feeling that Moses is merely a front for the power interests and the old guard. In the city battle the odds seem to favor McGoldrick, but it is not at all unlikely that Tammany may be able to stage this much of a comeback. The socialist campaign and other minor party campaigns seem to be attracting little interest. Believers in fundamental economic reconstruction continue to be discouraged by the complete inability of the "radicals" to work together.

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### Dr. VanDusen Made Princeton Trustee

Much satisfaction is expressed here over the action of the board of trustees of Princeton university in naming Dr. Henry Pitney VanDusen a charter trustee of the university. Dr. VanDusen was graduated from Princeton in 1919 and is said to be the youngest member of the board ever elected. As dean of Union theological seminary Dr. VanDusen is deservedly popular with both faculty and students. His recent magazine articles on the Buchman movement have attracted wide attention.

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### Universal Christian Council To Discuss Germany

The American section of the Universal Christian council will hold an all day session on Nov. 7. The department of international justice and good will of the Federal council of churches will share in the discussions which are to deal with the problems of peace and the relationship of the churches to the state. Dr. Paul Tillich, one of the leading younger Christian thinkers of Germany, who was expelled from Germany by the nazis, and Dr. Frank Gavin, one of the foremost authorities on the relations between Protestant and Eastern Orthodox churches, will take part in the discussions.

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### The Ku Klux Reappears

During this past week the ku klux klan has reappeared. Out in Long Island 30 men and women, clad in the full regalia of the klan, attended funeral services for the late Rev. Charles Nelson, bishop of the United Christian church of America and pastor of the Grace United Christian church. The services in the Long Island city church were conducted by the grand dragon of the klan and a cross was burned over the casket.

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### Headliners Billed for Armistice Day Meeting

The New York League of women voters have scheduled an exceedingly attractive program for their Armistice day meeting Monday, Nov. 12. This meeting, which is to take place at the Hotel Astor, is to hear such outstanding men and women as Senator Gerald P. Nye, General John F. O'Ryan, Beverly Nichols, author of "Cry Havoc," and Mrs. Carrie Chapman Catt. The meeting is open to the public.

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### Official Labor Against Fascism

Apparently the American labor movement as it expresses itself in this city is beginning to be concerned about fascism. This past week a meeting was sponsored by the Central trades and labor council of this city at which Walter M. Citrine, president of the International federation of trade unions and secretary of the British trade union congress, spoke on this subject. Mr. Citrine denounced the dictatorship of Germany and Italy as a product of "brutality, terrorism and resuscitation of medieval tyranny," and warned against allowing fascist doctrines to spread in this country. This mass meeting in Mecca temple also favored widening of the economic boycott against Germany.

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### Institute of Social and Religious Research Ended

The well-known Institute of social and religious research was formally dissolved on Oct. 20. This organization was established in 1921 as an independent enterprise for the purpose of applying the techniques of scientific inquiry to religious and social situations at home and abroad. Eighty-two volumes have been published, many of which have become authoritative in the fields covered. From the beginning of the institute John R. Mott has been president and the funds for it have been contributed by John D. Rockefeller, jr. Inquiries relating to the work of this institute may be addressed to Mr. Galen Fisher at 347 Madison avenue.

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### Memorial Service for Robert Norwood

The rector of St. Mark's church in the Bouwerie has arranged a service in memory of Robert Norwood to take place tomorrow afternoon. This service is of an unusual character for it will consist of a presentation of Dr. Norwood's vision, doctrine and devotion as revealed in his own book "Increasing Christhood."

EDMUND B. CHAFFEE.

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### Illinois Church Council Has New Secretary

Rev. Charles M. Shike, for five years Methodist pastor in Kansas City, Mo., has recently gone to Springfield, Ill., to assume the duties of executive secretary of the merging Illinois council of churches and the Illinois council of religious education. The merger of the two organizations is not yet complete, but is progressing as rapidly as preliminary steps can be taken. The function of the merging organizations have, since last February, been carried by a com-


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. . . THE SERMONS . . .
(Arranged for convenience in Biblical Text Order)

OUR SECRET FAULTS (Ps. 19:12). *ALFRED BRIGHT*, Riverdale Presbyterian Ch., Toronto, Canada.
THEY GOT WHAT THEY WANTED (Ps. 106:15). *RAYMOND C. BURNS*, 1st Baptist Ch., Greater Cleveland, O.
HAVE WE ANY USE FOR A GOD? (Ps. 121:2). *MILTON M. McGORRILL*, Fountain St. Baptist Ch., Grand Rapids.
THE SECRET OF A CONQUERING CHURCH (Isaiah 30:15). *CORDIE C. CULP*, 1st Presbyterian Ch., New Brunswick.
A NEW PROPHETIC ORDER (Joel 2:28). *CHARLES STELZLE*, Preacher, Publicist, Founder of Labor Temple, N.Y.C.
AN ANCIENT VISION FOR TODAY (Zechariah 1:18-21). *FREDERICK W. CROPP*, 1st Presbyterian Ch., Wheeling.
THE MARGIN OF GOODNESS (Matt. 5:20). *W. O. CARRINGTON*, A.M.E Ch., Washington, D.C. (*This sermon won first prize.*)
THE CONTINUITY OF THE DIVINE PRESENCE (Matt. 28:20). *FRANK FITT*, Grosse Pointe Mem. Ch., (Presbyterian), Grosse Pointe Farms, Detroit.
TRAILS OF LIFE (Luke 12:13.34). *NEIL CRAWFORD*, West Boulevard Christian Ch., Cleveland.
A DECLARATION OF INDEPENDENCE (Luke 15:19). *ARTHUR E. COWLEY*, 1st Baptist Ch., Shelbyville, Ind.
OPENING BLIND EYES (John 9:25). *EDWARD O. CLARK*, Chevy Chase Baptist Ch., Washington, D.C.
A CHRISTIAN STRATEGY FOR A PAGAN WORLD. *FREDERICK W. SCHROEDER*, Tabor Evangelical Ch., Chicago.
GATHERED GRAPES (Galatians 6:7). *SAMUEL C. CARSON*, Oildale Congregational Ch., Oildale, Calif.
SPEAKING BOLDLY (Ephesians 6:20). *RAY FREEMAN JENNEY*, Park Presbyterian Ch., Syracuse.
THE APOSTLES OF THE IMPOSSIBLE (Philippians 4:13). *DOUGLASS BUCHANAN*. South Presbyterian Ch., Yonkers.
CHRIST PRE-EMINENT (Colossians 1:18). *LEROY DEININGER*, Main St. Evangelical Ch., Mansfield, O
SPIRITUAL PIONEERS (Hebrews 11:8). *MELVIN C. HUNT*, Central Methodist Ch., Mansfield, O.

**THE JUDGES were impartial in their selection. This analysis alone indicates their fairness:**

**Many preachers widely known entered the contest. So did many whose reputation as preachers is limited principally to their own congregations and to the communities which they serve. Yet, from the latter group came the majority of the sermons which appear among the seventeen in this book.**

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mittee of ten, five for each body, who were authorized to employ an executive secretary without awaiting actual completion of the merger.

### Men and Missions Sunday Literature

Men and Missions Sunday will be observed Nov. 18, under the auspices of the Laymen's missionary movement, 19 S. LaSalle street, Chicago. Suggested programs and literature may be secured by addressing the movement at this address.


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# Congress Thrills Buenos Aires

**Eucharistic Celebration Attracts More Than a Million Attendants—Entire City Made Open Air Auditorium**

*(Correspondence from Argentina)*

BUENOS AIRES, Oct. 18.—The 32nd International Eucharistic congress has just closed here. For two years the preparations have been carried forward with such efficiency that this congress has perhaps excelled all others as regards size, organization and fervor. During the past few weeks every nook and corner of the Argentine republic have been touched by the organizing forces. The daily press gave its space generously, and radio announcements informed the public almost hourly regarding the progress being made. The congress without doubt touched and moved the citizens of the Argentine, and especially of Buenos Aires, as no other event in recent history has done.

The principal gatherings of the congress took place in Palermo park, where at the junction of two wide avenues a huge white cross 100 feet high had been erected. At the foot of this cross were the altars and the platform for the speakers. Extending out from this center for several blocks along five avenues benches had been constructed providing a seating capacity estimated at 200,000. Loud speakers located in the principal streets throughout the city carried the messages within hearing distance of a large part of the entire populace, converting the city to a remarkable degree into an open-air temple.

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### Cardinal Pacelli, Papal Legate, Accorded Royal Honors

The opening of the congress dated from the arrival of the papal legate, Cardinal Eugene Pacelli, secretary of the Vatican state. His entrance to the harbor of Buenos Aires on Oct. 9 was heralded with 21 shots by the Argentine navy—an honor reserved for the heads of nations. On embarcation, accompanied by the president of the republic, General Justo, and preceded by other cardinals, archbishops and men of state, the papal legate was the center of attraction in the procession which extended from the wharf to the cathedral, three and one-half miles, amid multitudes of spectators. The procession was made in state carriages, while soldiers stood on guard lining the streets for the entire distance.

On Oct. 10 the opening mass was held in Palermo park where huge crowds received the blessing of the papal legate. On the following day there were present at the children's mass in the morning 107,000, while at a midnight mass for men on the same day in May square 500,000 people were reported to have attended. The climax was reached on Sunday. In the morning at the pontifical mass held in Palermo park, at which the cardinal legate officiated, 1,000,000 people were estimated by the dailies to have attended, while in the afternoon when the final procession took place one and one-half million people are thought to have witnessed it. From the humble beginning of the first eucharistic congress which met in Lille, France, in 1881 with 3,000 in attendance, to the present, there is indicated the growing popularity of the eucharistic congresses. The Rt. Rev. Dr. Glennon, archbishop of St. Louis, who attended the congresses in Montreal, Chicago and Dublin pronounces this one to have surpassed them all. "It was brighter, fairer, grander."

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### An Important Emphasis

The prevailing emphasis placed on the Virgin Mary by Catholicism in South America was not a characteristic note in the congress. It was Christ, the eucharistic King, the Prince of Peace, who was hailed among the *vivas* so often on the lips of those attending. It is true that it was the Christ whose earthly representative is the pope. But is was the Christ to whom homage was paid rather than the Virgin.

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### Pilgrims from Overseas

The number coming from overseas to attend the congress was given by the Buenos Aires Herald to be 5,142, while the total number of pilgrims coming from nearby republics and the provinces of Argentina was estimated at less than 75,000. This was far below calculations made some weeks before.

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### An Appeal That Reaches The Masses

The traditional ability of the Roman Catholic church to apply psychological principles was again vindicated. The Argentine populace, known for its irreligiousness, was stirred and aroused. The sessions of the congress, however, were more than religious gatherings, the leaders being adept in linking the religious with national sentiment and patriotic fervor. It took on the features of a great pageant, presenting the elements of movement, color and music. It was led and directed by cardinals and prelates with their purple and red robes, assisted by archbishops, bishops, state officials and diplomats. The Buenos Aires Herald describes the final procession as follows: "The national sections of the procession, which gave to it a unique colorfulness which will probably never be repeated, formed the rear guard. They were preceded by the prelates (eight abreast), the bishops (six abreast) and the archbishops (four abreast), the archbishop of Buenos Aires and the papal nuncio, the papal legate, visiting cardinals, the president, his ministers, and members of the permanent committee of eucharistic congresses, and other important participants in the congress. Troops of infantry and a section of boy scouts were also in the procession." Perhaps there does not exist in the present day world a theatrical performance or a stately display which equals that of the International Eucharistic congress.

J. DEXTER MONTGOMERY.

### Father Coughlin Signs New Radio Contract

Rev. Charles E. Coughlin, of Detroit, has recently signed a contract with station WOR of Newark, for a series of radio talks to be given on Sundays, from Oct. 28 to April 21. Father Coughlin advises that he will devote a portion of his radio talks each Sunday to a message to American youth.

# Church Battle Rocks Germany

**Confessional Synod Continues to Defy Reichbishop—Dibelius Says Truce Has Become Impossible**

*(Correspondence from Germany)*

BERLIN, Oct. 15.—Nowhere is speculation more rife than in Germany as to how European events will develop following the assassination of King Alexander and M. Barthou. Official circles here were much perturbed as to the possible situation for this country which might have resulted from the Jugoslav king's visit to Paris. An understanding between Italy, France and Jugoslavia could have meant not only the strengthening of "the ring of isolation" to the south, but also the loss of Italian support for Germany's primary demand in foreign politics today, namely, equality of arms status with the other great powers. In its haste to prevent the loss of Italian support, Germany seems to have been prepared to go far to meet that country's demand for the independence of Austria and toward granting Italy all the economic concessions possible in the way of customs duties reductions on its exports here. How anxious official Germany has been to appease Austria since the events of July 25 last, may be judged from the moderate comments of the German press upon the Austrian "Brown Book," especially written to reveal Germany's part in the events which led up to Dr. Dollfuss' murder. This is understandable in view of the international consequences which further unrest in Austria might have produced, and also because every German—whether national socialist or not—confidently believes that the day will yet come when the "East Reich" (Oesterreich) will of itself come into the pan-German fold.

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### Saar Plebiscite Raises Catholic Question

An additional reason for leaving Austria alone at the present time may be found in the fact that just now all efforts are being concentrated upon the coming plebiscite in the Saar. On Jan. 13, 1935, the Saarlaender have to decide whether they wish to remain under the present system of government, return to Germany, or become French. The last-named possibility is out of the question to any who know the district concerned, since its population is almost entirely German, with the exception of certain mines' officials imported from France and a few employes of French firms. The Saar is German, but today the issue has become one of pro- or anti-Hitler; not whether it is to return to Germany, but to the third reich. That there will be a clear majority for the latter eventuality is also evident, but the national socialists wish to have an overwhelming majority, not only because it has become a question of prestige, but also because an appreciable minority may mean that the Saar territory in its entirety will not be returned to this country.

The status quo alternative appears to appeal to those Saarlaender who oppose the return to Germany on economic grounds, or as good Roman Catholics (75 per cent of the Saarlaender) are opposed to the religious attitude of the national socialists. Here is a reason—apart from the fundamental one of freedom of conscience—why the religious struggle in Germany today has also an immediate political significance.

* * *

### Müller's Installation Increases Tension

The installation of Chaplain Ludwig Müller, as reichsbishop of the evangelical church on Sept. 23 last, has not eased the situation in any way. Through the forceful energy of Dr. August Jaeger, the legal administrator of the reich church, and the help of the police, the last two outstanding churches have been incorporated into the reich church. Now that the state churches of Württemberg and Bavaria have been forced to obey the dictates of the central church authority in Berlin, the outward conformity of the 27 Protestant churches is secured. But inner unity is farther off than ever. Bishop Theophil Wurm, head of the state church of Württemberg, and Bishop Otto Meiser, head of the Bavarian church, have both been compulsorily retired and kept under "house arrest" for varying periods, because they have remained true to their consciences and refused to obey the dictates of Reich Bishop Müller. Church commissioners now occupy their posts. Such actions have aroused the bitterest resentment among the congregations themselves, the majority of which, together with their pastors, belong to the oppositional synod movement. In Württemberg, for example, of 1,220 pastors, more than 980 have just declared their determination to be true to the confession and refuse to obey the orders of the church commissioner, or any of the newly installed German Christian pastors and officials.

It is of interest in this connection to note that the German Christians number only about 2 per cent of the total Protestant congregations; but their will is law since it is enforced by the state—that is, by the police. The events in Munich at the time of Bishop Meiser's suspension—the appreciative sympathy of his supporters and their strong religious fervor—indicate the feeling which is general throughout Germany today among the oppositional Christians.

* * *

### Confessional Synod Stands Firm

Meanwhile the Confessional (opposition) synod continues fearless in its stand for gospel and creed as its members understand them. Today a strong protest was


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read in their churches, which declares that in the church (the reich church) which calls itself by the name of gospel "the gospel has ceased to function, and despotism and falsehood are in control. . . . The reich church government overcomes by force a legal church administration, a faithful church and all its congregation, and invokes police help to do this—but it talks of peace. . . . The reich church renounces the ten commandments, it fights with lies against truth, with robbery-by-force against the right, but it talks of the Bible and the confession." It ends by declaring that "Reich Bishop Ludwig Müller and his administrator, Dr. August Jaeger, are responsible for the destruction of the church. Through them Satan is carrying on his work."

This protest, typewritten, could not be distributed outside the different churches because of police prohibition. It was read from the pulpits and distributed inside the churches. This is the only way in which the opposition in the church, numbering so large a majority of the total membership of German Protestants, can give information to its supporters. The press is closed to it, even though the government recently declared it stood for "positive Christianity" and for "religious toleration."

* * *

**Dibelius Declares Truce Impossible**

An instructive picture of the situation in the Evangelical church is supplied in a reply written by Dr. Dibelius, former general superintendent of the church and one of the leaders of the confessional synod, to Dr. Kinder, vice-president of the German Christians, on the question of cooperation between the two sections in the church, now that "the period of strife is over." The position today, writes Dr. Dibelius, is not what it was one and one-half years ago. Then such an offer would have been accepted unreservedly. Today, this is impossible in view of all that has happened. "The list of basic violations of fundamental biblical and reformation truths which have happened in our church in the past 12 months and which have affected us acutely is unbearably long." He then cites a number of them, adding that the incidents are in themselves nothing compared to the system which the German Christians are seeking to establish in the church. "If peace is to come to the church, it rests with you. You have the power in the church. We have nothing but our faith. Place your power in the service of a new building up process (aufbau) in which the gospel will have practical value . . . and there will be peace."

"I am constantly meeting with fellow church officials," he concludes, "who say with a blush that they belong outwardly to the German Christians, since otherwise they will have no peace from the everlasting persecution, or will not get a position, or be unable to send their children to school. But inwardly they have nothing in common with German Christians. They are the preachers who make the gospel and the church unworthy of respect. On the other hand, where pastors are being suspended and disciplined, imprisoned and sent to concentration camps because they refuse to break their ordination oaths there . . . life has broken out in the congregations. It is being realized for the first time that the gospel of Jesus Christ is something for which a man can stake his all. Our congregations will never forget that!"

J. Emlyn Williams.

# Episcopal Acts Show Liberalism

**Resolutions Amended to Commit Church to War Opposition; to Support Conscientious Objectors**

*(Special Correspondence)*

Atlantic City, Oct. 24.—When the general convention of the Protestant Episcopal church adjourned here today it had compiled a record for progressive action which will compare favorably with that of any of its predecessors. Apparently about to be deeply influenced by conservative elements when the convention opened, at the close the tide was running strongly in favor of the liberals.

Four decisions made in the closing period of the convention deserve special mention. The first was that concerning the church's name. To be sure, there was nothing sensationally unique about the spectacle of a general convention voting to keep the "Protestant" in the official name of the church. General conventions have done that before. But there was importance in the defeat of a motion to have a committee consider possible changes in name during the next three years, and to report at the convention of 1937. What that vote meant was, for one thing, that there are hosts of Episcopalians who do not want a wedge driven between their church and other Protestant churches, and second, that there are many who feel that this is no time to be spending energy on matters of nomenclature, but who want the attention of the church concentrated on issues of more immediate social consequence.

*Report on National Issues Amended*

The second fact that one remembers from the closing hours of the convention was the riddling of the report of the special "committee of ten on national and international questions." With Bishop Parsons, of California, leading the attack in the house of bishops, and the famous liberals of greater New York—Dr. Bowie, Dr. Robbins and Dr. Mellish—at the forefront in the house of deputies, the report which the committee submitted was virtually rewritten before it was adopted. In its original form the report was largely attributed to two lay delegates, Mr. George Wharton Pepper, famous corporation lawyer of Philadelphia, and General Charles P. Summerall, former chief of staff of the army and now commandant of a military school in Charleston, S. C.

As can easily happen when such a job of general rewriting is undertaken, the report as finally adopted can hardly be regarded as a logical document. Its preamble, which just managed to squeeze through the house of deputies in its original form and was "received" but not "adopted" by the house of bishops, is ultraconservative; in the body of the document, thanks to the many amendments adopted, there are any number of progressive commitments. The complete, final wording is not available as this is written, but when it is made so these discrepancies are likely to appear very plainly. However, the report does these things:

1. It goes on record in opposition to war, and whereas it would have approved defensive war in its original form, it now commits the Episcopal church to "unremitting war upon war," without attempting to distinguish between kinds of war.

*Support Conscientious Objectors*

2. It asks the government to grant exemption from military service to "all Christian men" who have conscientious scruples on the same basis on which it has been granted in the past to Quakers, and it orders that, if this is done, the church shall keep a register of such of its members as are conscientious objectors which it will supply to the government in time of draft. A Philadelphia banker, S. F. Houston, fought this by saying that, if the churches followed the Episcopal lead, the only persons left to fight would be atheists. He may have been right; but the convention inserted the amendment just the same.

3. It calls for further investigation and possible federal control of the manufacture of munitions; it favors withholding munitions and loans from warring nations which have shown reluctance to submit their cases to arbitration.

4. In the field of social relations the report, as amended, knocked out an approval of the "principle" of private ownership of public utilities, and committed the church to various forms of social insurance, the right of collective bargaining, and "the partnership relation between employer and employe."

Another important fact which the closing days of the convention disclosed is that the house of bishops is, in many respects, a more liberal body than the house of deputies. It was the house of bishops which was responsible for the action taken in favor of liberalizing birth control legislation; it was the house of bishops which first showed its determined opposition to the conservative report of the special committee of ten. And at the close of the convention the bishops sent out to the church a pastoral letter which, in noble and moving language, dealt most solemnly with the issues of the present hour.

In their pastoral letter the bishops began by listing social evils which, they are convinced, are eating at society's vitals—"the degeneration of the moving picture industry," the gross character of many novels and plays, moral laxity, the conduct of "not a few . . . whose indulgent ways have known no restraint and whose vulgar and ostentatious habits further menace our security and hinder the day of our recovery," and finally the spread of easy divorce, with a blistering reference to Reno. From such matters, however, the bishops then turned to war, nationalism and industry, and on each of these they placed themselves in substantial accord with the most advanced action taken by the convention.

One other matter must, I suppose, be reported. The movement toward securing an archbishop inched along a little farther. The convention voted to relieve the presiding bishop of the business duties connected with presiding over the national council and elected Bishop Philip Cook, of Delaware, president of that body. And a committee has been set at work to perfect a plan whereby the presiding bishop can be given a permanent location at Washington. After the presiding bishop has been fixed at the nation's capital, it will not be long before he is given the new title.

M. W. H.

XUM

# Legion Demands Immediate Bonus

**Convention Also Favors Full Armament for Defense—Lutherans Protest Nazi Church Policy**

*(Correspondence from the Southeast)*

TAMPA, Oct. 25.—The American Legion in its annual convention in Miami voted 987 to 183 for the immediate cash payment of the bonus in spite of the urgent appeal of President Roosevelt to withhold such demand. Those who voted against the bonus payment were booed. The legion brought its convention to a close with a mountain of resolutions, including such proposals as requiring public school teachers to sign pledges of allegiance to the American flag, conscription of wealth, materials and men in time of war, and an adequate national defense. Answering so-called attacks by pacifists, communists and mild radicals, the legion declared that it was not going to take an "ostrich attitude," but look the facts squarely in the face and play the game as it is being played. "Wars and rumors of wars still abound in the world—peace pacts and treaties are still scraps of paper. The mad European armament race has prevented our debtor nations from paying us the money we loaned them. We demand that so long as other nations insist on maintaining strong armaments, we maintain an adequate national defense. It is unthinkable that America should disarm in the midst of an armed world." The new commander announced it as his main purpose to combat "all 'isms."

The New York delegation was the only delegation to vote solidly against the demand for the bonus payment. Opposition was sparse in other delegations but the overwhelming majority was evident from the beginning.

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### Lutheran Convention Protests Hitler's Church Policy

Observing the 200th anniversary of the landing of the Lutherans in America at Savannah, Ga., and also the 400th anniversary of Martin Luther's translation of the Bible, the United Lutheran church in America held its biennial session in Savannah last week. But the Lutherans did not live in the past. The program was unusual in its vigorous treatment of vital, modern issues. The convention moved to bring about a union of all Lutheran bodies in America and created a committee, of which Dr. C. M. Jacobs, president of the Philadelphia theological seminary, is chairman, to work out the merger.

The convention also directed a vigorous protest against Hitler and the nazi church policy. The vote was 203 to 107 in favor of the protest, which was sent directly to Chancellor Hitler. In substance the protest declared that American Lutherans, with Lutherans and evangelicals throughout the world, opposed the reported efforts of the German reichskirche to force pastors of the German churches into support of a political program at the expense of their fidelity to the historic confessions of the church. It declared American Lutherans against all forms of coercion and called for freedom in the proclamation of the gospel according to the liberty of historic confessions.

The convention went on record also as favoring the general church campaign against unclean and socially degrading motion pictures. Leagues are to be organized in Lutheran parishes and a boycott of pictures that do not pass the standard of church criticism will be promoted. The churches were urged to teach and preach temperance. Literature will be distributed on the liquor problem widely this year. Morals and social welfare generally was given extended time on the program and the church was called upon in several resolutions to become more militant in the field of practical Christianity.

* * *

### Bishop Mouzon Repudiates New Deal Opposition

Bishop Edwin D. Mouzon, Methodist Episcopal bishop of North Carolina, taking a stand against political preaching in an address before the Virginia Methodist conference at Lynchburg, Va., told the conference his remarks were not to be taken as a criticism of the "new deal," as such. He said he regretted that he had been widely quoted as criticising and attacking the new deal. He said he had pointed out what he considered faults of the administration, but that he had done so when he felt moral and social issues involved warranted it.

* * *

### Gambling Again an Issue in Florida

Gambling in Tampa, an ever-present problem for the churches and social welfare agencies, has recently taken a fresh start and the result has been a brazen operation of numerous clubs, casinos and lottery dives. Ministers and church bodies have recently brought pressure upon the sheriff's office resulting in the padlocking of several of the most prominent places. It has shown that minors were patronizing the places as well as adults.

* * *

### Disciples of Christ Meet in Tampa

The Disciples of Christ of Florida assemble in Tampa for their 43rd annual convention Oct. 30. The sessions will bring some of the leaders of the Christian fellowship to this city and the program as printed indicates a characteristic social and ethical vision on the part of the Disciples fellowship in Florida. The First Christian church, of which Rev. E. C. Nance is pastor, will be host to the convention.

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### Protestant Churches Launch Better Movies Campaign

The Tampa Protestant church council's motion picture reform committee has opened a drive for 15,000 signatures to a "declaration of purpose" and pledge of discriminating motion picture patronage. The month of November is being selected to

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launch the drive which will continue in the churches until the widest possible cooperation is attained. Reports from other cities in this state and elsewhere in the south indicate similar plans and programs. The Protestant churches are as serious as the Catholic parishes in the mass movement against indecent and false motion pictures.

* * *

### New York Minister in Florida Pulpit

Rev. George F. Taylor, formerly associate rector of the Church of the Ascension, New York city, has come to Tampa as stated supply rector of St. Andrew's Episcopal church recently made vacant by the death of Dr. Francis S. White.

* * *

### President Roosevelt on Annual Trip to Warm Springs

President Roosevelt is on his way south for the annual pilgrimage to Warm Springs, Ga. The President always spends Thanksgiving in his cottage in the Georgia health center which his vision and personal support has developed. Enroute south the chief executive will visit the Tennessee valley and inspect the government developments of TVA. The presence of F. D. R. is always a signal for a tremendous celebration in Georgia.

* * *

### William and Mary Installs New President

William-Mary college, Williamsburg, Va., oldest chartered institution of higher learning in America, recently conferred the degree of doctor of laws on President Franklin D. Roosevelt. Doctor Roosevelt had been dedicating a new veteran's hospital at Roanoke and telling the legion convention in Miami, via radio and the press, not to ask for the bonus. William-Mary college made it a memorable day, installing a new president, John Stewart Bryan of Richmond, publisher and man of letters, as well as honoring the President of the United States.

ADIEL J. MONCRIEF, JR.

### The Committee on Militarism Presents Some Figures

In 1930 the world spent 63 per cent more on armaments than in 1913. In 1930 the armament budget of the United States was 197 per cent greater than in 1913, and recent appropriations will raise this percentage still higher. In 1920 the national guard included 1,939 officers and 47,019 enlisted men; in 1930 the war department appropriations carried provisions for 190,000 national guardsmen including 14,371 officers. The organized reserves have grown from 68,283 in 1920 to 118,175 in 1929. At present over 140,000 young men of school and college age are enrolled in military training units and rifle clubs in nearly 400 schools and colleges each year. The war department has assigned 1,650 professional instructors to handle these students. These figures are offered by the Committee on militarism in education.

### Nearly 400,000 Persons See Oberammergau Play

A total of 395,181 persons attended the 71 performances of the 300th anniversary jubilee series of the Oberammergau passion play. Among the visitors were 60,000 foreigners; of these 28,000 were from England and 12,000 from the United States.

# Memphis to Vote On TVA Power

**Victory Foreseen for Proposal to Take Current from Muscle Shoals—Presbyterian Membership Lower**

*(Correspondence from the Mid-South)*

MEMPHIS, Oct. 25.—News not only for the mid-south but for the entire nation will be made on Nov. 6 when, it can be predicted confidently, the city of Memphis, with a population of 260,000 souls, will vote to go under the TVA, buy out the Memphis Power and Light company's plant and equipment, distribute to the citizens of Memphis electricity from Muscle Shoals at an estimated saving of 45 per cent. The Crump machine has put its weight into this enterprise and when that happens in Memphis the thing goes through. A magnificent campaign of publicity which began a year ago and has gathered momentum as time went on has prepared the minds of the people. A thorough survey of costs has been made and published serially in the local papers. A series of newspaper articles exposing the methods of the utility group under Samuel Insull to propagandize against public ownership more than a decade ago has been timed to meet the date of the special vote. Yesterday, with Nov. 6 only two and a half weeks off, Dr. Arthur E. Morgan, chairman of TVA, made a flying trip to Memphis, made three public speeches, and then hastened off to fulfil a speaking engagement in east Tennessee. Tomorrow David Lilienthal, TVA director, will address a mass meeting at the huge municipal auditorium which can easily accommodate 12,000 people.

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### Dr. Morgan on The TVA

Memphis is a bit like home to Arthur Morgan, who many years ago rose to prominence in connection with his work as engineer on the Mississippi river flood control work. It was from here that he was called to the presidency of Antioch college, Yellow Springs. A tall, powerfully built man, with deep set eyes, Dr. Morgan is physically and mentally a young man. His quiet movements take on fire when he gets into his subject. Asked if the utility trust was doing anything to fight TVA in a big way he said: "I know the coal people have pledged a million dollars to fight it. I have not heard that the utilities are backing up that campaign though naturally they are not opposing it." He was then informed of the policy which National Electric, parent concern in control of Memphis Power and Light, is said to be planning in Memphis. That policy is to refuse to sell its equipment to the city at any price. The city will then have to erect its own plant and electricity, which is by nature a monopoly, will be supplied by two competing systems. Dr. Morgan said: "If there are two systems in Memphis it will raise the rates about one-half cent a kilowatt hour. The utility company in Seattle took the same tack and for twenty years there has been competition there between the municipal system and the privately owned. Gradually the public ownership project has been winning out."

Dr. Morgan believes that with the spread of cheap power throughout the south industry, instead of building up great smoke centers like Birmingham, will go into the smaller communities. This is in keeping with a prophecy made some years ago by George Soule who stated that cheap electric power easily available in remote sections would be one of the ways in which our trend to the big cities would be stopped.

* * *

### Presbyterians Report Small Losses

At a meeting of the Tennessee Presbyterian synod in Jackson, Tenn., Oct. 3, it was revealed that there had been over a period of ten years a loss of 122 church members and 428 Sunday school members. The Columbia and Nashville presbyteries showed heavy losses which were nearly made up for by growth in the Memphis presbytery. Rev. Robert H. McCaslin, minister of the Second Presbyterian church, Memphis, as chairman of a committee to study this matter, urged a strong program of action to strengthen home missions, establish new church schools in outlying districts, and that a special convention be called to deal specifically with the problem.

* * *

### Professor Attacks Modernists

Prof. C. L. Townsend, professor of modern languages at Southwestern college (Presbyterian), Memphis, recently launched in the Sunday Commercial-Appeal an attack upon modernism, saying that the criticism "miscalled higher" destroyed not only the spirit of the Bible by denying it is all the inspired word of God, but also the letter. According to Dr. Townsend, the modernist has no appreciation for the book of Job but calls it a patchwork. He charged modernist services with lacking in reverence and cites a minister in Denver who used the soft drink, "Whistle," for the holy communion. And this lack of reverence for things religious the modernist, according to Dr. Townsend, extends to humanity. One wonders if the professor had ever heard of Schweitzer of Africa, Andrews of India—or for that matter Morgan of TVA, the latter being a religious man of humanist sympathies.

JOHN CLARENCE PETRIE.

### People's Lobby Adopts Program

The People's lobby, Washington, D. C., of which Dr. John Dewey is president, has adopted a program "to balance consumption and production by eliminating profit." The program includes four points: "increased taxation of the rich, socialization of ground rent and reduction of interest rates as steps toward the elimination of profit; public ownership of banking, natural resources, transportation, communication, and all basic industries; government marketing and government housing corporations; international cooperation through increased freedom of exchange and allocation of natural resources and raw materials." The lobby will have bills introduced in congress to carry out its program and make representations to appropriate departments of the federal government, and it is starting a nationwide campaign for members. The lobby's headquarters are at 113 First street, N. E., Washington, D. C.

# Church Reduces Board of Bishops

**Evangelical General Conference Takes This as Economy Move—Organize New Board for Social Action**

*(Special Correspondence)*

CLEVELAND, Oct. 25.—Economy was the key word of the quadrennial general conference of the Evangelical church held in Akron, O., Oct. 4-15. Reductions in every department were made in response to requests from conferences in all parts of this denomination founded a century and a quarter ago by Jacob Albright. Salaries of general officers were reduced from 10 to 20 per cent. The board of bishops was reduced from six to four members. Offices were discontinued, including the associate editorship of the Evangelical-Messenger, official church organ, and the full-time office of secretary-treasurer of the church extension society. The board of education and the board of religious education were merged into the Board of Christian education. No resident bishopric is to be maintained in Europe, as was the case during the past eight years.

An economy measure of far-reaching import was the closing of the western publishing house of this denomination and the centralizing of all publishing interests at Harrisburg, Pa. For seventy-five years the Evangelical Publishing house at Cleveland, O., was a landmark in this city. In 1928 a splendid new building at 1900 Superior avenue, across from the Cleveland News, finest newspaper plant in Ohio, was purchased. The interest and overhead on this valuable property during the depression years has forced the closing of this plant that great savings may be effected and the debt cleared. Headquarters for certain boards will still be maintained at Cleveland to meet the protest from the west in moving the church's center farther east.

*Changes in Bishopric*

At this general conference four bishops were relieved of active duty: Senior bishop L. H. Seager, of Le Mars, Iowa; Bishop M. T. Maze, of Harrisburg, Pa.; Bishop J. F. Dunlap, of Cleveland, and Bishop S. J. Umbreit, of Berlin, who was elected editor of Der Christliche Botschafter, German church organ, succeeding Dr. T. C. Meckel who gave 49 years of service. Newly-elected bishops are E. W. Praetorius, former general secretary of religious education, and C. H. Stauffacher, former field secretary of the Evangelical missionary society. To fill the general secretaryship, Prof. J. Arthur Heck, of the Evangelical school of theology, Reading, Pa., was chosen, and to become field secretary of the missionary society and secretary-treasurer of the church extension society Rev. Carl Heinmiller, pastor of First church, Portland, Ore., was selected. A new position was created in the assistant treasurership of the superannuation fund, with Rev. A. H. Doescher, pastor of Wayne Avenue church, Dayton, O., named to this office.

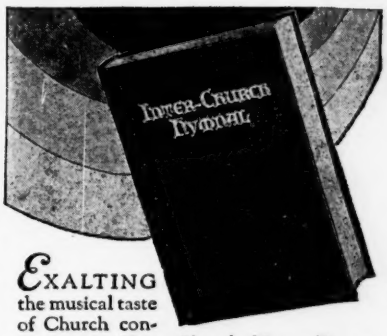
Outspoken demand for reconstruction of our economic system in harmony with the growing Christian consciousness was made. The general conference reaffirmed the historic declaration of the Evangelical church for more than a hundred years, that "we believe that wars and bloodshed are not agreeable to the gospel and the spirit of Christ." It declared for outlawry of war; in favor of the movement that opposes the sending of an armed force across our national boundaries against an enemy; in favor of national ownership or control of all munition plants; the abolition of all compulsory military training in public schools, colleges and universities, and asked that Evangelical students, in accordance with the official position of the church, be excused from military training on conscientious grounds. Provision was also made that the youth of the church who desire to go on record as conscientious objectors to military service be permitted to file such declaration in the office of the general secretary of Christian education, and that such registration shall be used in a manner that shall adequately protect the convictions of these young people at all times.

To express the church's convictions on social, economic, temperance and moral issues a board of social action was established. It consists of the bishop of the eastern area, the editors, the secretaries and one layman and one minister chosen by these.

RAYMOND M. VEH.

**Columbia Professor Brings "New America" Message to Midwest**

Dr. Goodwin Watson, behaviorist psychologist of Teachers college, Columbia university, brought to the midwest a message of a "New America" which would furnish an ideal for a society not "reformed" but "transformed." Speaking at a Student Christian conference at the University of Kansas, at Lawrence, he stated that the "New America" movement, which he, Reinhold Niebuhr and others are sponsoring, would provide common cause for socialist and communist. "Reform is not humanitarian," he said. "The old order is too cruel. Why should we have misery in the midst of plenty a moment longer than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necessary? Reform does not possess dynamic enough." More than 300 students, faculty members and others from 25 colleges participated in the discussions.

### National Education Week

The National Education association announces that the theme of American Education week, Nov. 5-11, will be "Educating for tomorrow." Churches will be particularly interested in the topic for American Education week Sunday, "Enriching character through education." Details of the observance may be secured from the National Education association, 1201 16th street, Washington, D. C.

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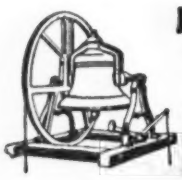

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# Forecast Few Indian Reforms

**C. F. Andrews Prepares Public for Reactionary Legal Proposals from British Cabinet—Colleges Seek Funds**

*(Correspondence from India)*

NAGPUR, Oct. 8.—With the opposition to the proposals for Indian reform contained in the white paper growing among the conservatives in England there is grave danger of a serious setback in the attitude of the British cabinet toward the whole Indian question. The joint select committee appointed by parliament has been working on its report on the Indian constitution for some time now, and the bill that will be put through parliament on India will be based mainly on this report. There is reason to think that the report of this committee will be reactionary on vital questions of self-government for India. Based on private information, Mr. C. F. Andrews, who is just leaving India for England, has given a forecast which points plainly in this direction.

* * *

### American Colleges In India

Readers may recall that an international commission of educational experts, appointed to review the work of Christian colleges in India and make recommendations for increasing their efficiency and usefulness, published its report in 1931. The commission having had as its president Dr. A. D. Lindsay, the master of Balliol college, Oxford, is usually referred to as the Lindsay commission. As the result of the recommendation of this commission advisory committees on Christian higher education in India have been set up in Great Britain and in North America, and in India a central board of Christian higher education has come into existence. The object of these bodies is to see that the recommendations of the Lindsay commission are carried out by the colleges and to help the organizations connected with these colleges to give effect to the recommendations.

Based on the recommendations made last year by the central board in India on the needs of colleges run by British missionary societies a public appeal for Indian colleges was launched in Great Britain in March of this year with the support of many influential persons in British public life. That appeal was for £130,000. Now the colleges which are run by American missionary societies have prepared schemes of advance. These schemes were considered by the central board in India at its meeting held in Nagpur last week. The board is recommending to the American advisory committee for inclusion in its appeal which it is proposing to launch at the end of this year a sum of Rs. 1,500,000 for helping the development of colleges like the Forman college, Lahore; the Christian college, Allahabad; the Christian college, Lucknow; the American college, Madura; the Isabella Thoburn college for women, Lucknow, and the Christian college, Indore. The Kinnaird college for women in Lahore, which is a union institution and which is at present facing extraordinary financial difficulties, is also recommended for special consideration in the American appeal for Indian colleges.

* * *

### The Legion of Decency In India

The legion of decency started in America on the initiative of the Roman Catholic bishops is making its influence felt in India also. Under the influence of some of the Roman Catholic prelates in India branches of this league have been formed in cities like Calcutta, Madras and Bangalore. In some of these places the Protestants are offering cooperation. A public meeting was held last week in the city of Madras under the auspices of the Catholic social guild to protest against the unwholesome cinema films shown in that city. At this meeting Christians of other denominations and some non-Christian public men also took a prominent part. In India the Roman Catholics and Protestants cooperate very rarely. It is therefore a welcome sign that in this matter of getting reforms effected in the cinema the lead given by the Roman Catholics is followed by members of other churches and also by non-Christians.

* * *

### 48th Session of the National Congress

Great preparations are under way for holding the 48th session of the national congress in Bombay in the last week of October. The ban on congress organizations imposed by government was lifted only recently. This is the first time the congress is meeting as a body after the apparent failure of the civil disobedience movement. In spite of rumors to the effect that Mr. Gandhi would not attend this session it is now definitely known that he will be present. His proposals for reforming the constitution and working of the congress will, it is anticipated, create acute differences, resulting perhaps in the withdrawal of Mr. Gandhi from politics. The socialist party within the congress is also preparing for a big fight. It is greatly dissatisfied with the way in which the congress under the leadership of Mr. Gandhi has been enlisting the support of Indian capitalists and landlords (who exploit the helpless factory workers and poor agriculturists) for winning self-government for India. In the estimation of the socialists these classes of Indians are as much in the way of India attaining swaraj as the British rulers, and the congress is playing into their hands when they seek their help in fighting the British.

P. O. PHILIP.

### Gandhi Cites Trappists As Models

In an address during a congress for the betterment of the lot of the pariahs, or harijans, Mahatma Gandhi told his audience that the harijan would be helped only when all Indians were ennobled by virtue; the way to this ennoblement, he said, was the contemplative life of the Trappist monks of the Christians. He told of a visit he made as a young man to a Trappist monastery in South Africa. "I saw these monks rise to prayer at 2:30 in the night," he related. "Their food is rigorously vegetarian. They have a vow of silence. Their whole life is an apostolate. . . . It would be my ideal to found such an institution. I want followers with the ambition to dedicate themselves body and soul and for all their lives to the cause of the harijans."

# Typhoon Levels Churches, Schools

**Life and Property Loss in Japan's Latest Disaster Larger Than First Reported —Welcome World Red Cross**

*(Correspondence from Japan)*

TOKYO, Oct. 7.—Japan is just becoming aware of the extent of the destruction of life and property in the typhoon which swept the Kwansai area late in September. The death list stands at approximately 3,000 of whom an appalling number were children slain in poorly constructed wooden school buildings. The loss of property has not yet been accurately determined, though the loss to industry alone has already had a depressing effect upon the value of the yen. At the present moment efforts are being made to get some reduction in the demands of the two branches of national defense in order to help with relief and reconstruction in the devastated area; but it seems an unlikely prospect. All other relief agencies, however, are concentrating attention on Osaka and vicinity where the storm and flood were worst.

The National Christian council is cooperating with other agencies in relief, chief among its activities being the establishment of temporary day nurseries for children of parents whose homes are gone but who must both go out to work for wages. After caring for the dead and their bereft families, providing hospitalization for the injured and sick, and securing shelter and food for the needy, the religious institutions, like all others, must think about reconstruction of demolished buildings. It is reported that three Christian schools in Osaka were demolished, wholly or in part: the Bishop Poole girls' school (Episcopal), Momoyama boys' middle school (Episcopal), and the Baikwa girls' school (Congregational). Many churches in the Kyoto and Osaka district were badly damaged, some completely destroyed, some unroofed, some flooded. Settlements also, including two of Mr. Kagawa's centers, were affected. Perhaps the best idea of the amount of damage may be conveyed by reference to an N.C.C. report that 165 schools between Kyoto and Kobe were destroyed or rendered useless.

* * *

### American Journalists Guests of Japan

Another "invasion" of Japan was recently accomplished by 15 distinguished American editors and journalists, together with their wives, at the invitation of the Japan Press association. During the time they were in Tokyo they were kept so busy by their efficient hosts and guides that on departure for Manchuria there were some regrets expressed at not having been able to try out their own noses for news on areas and phases of Japanese life not included in the official itinerary.

* * *

### Educators Study Nippon's Schools

Other delegations to Japan within the month include a party of 15 Christian Chinese educators, here for study of Japan's educational methods and facilities, another group of Christian educators from Manchukuo on a similar mission, and the British industrial commission which comes to investigate trade and industrial conditions in Japan and Manchuria with an eye to improving Britain's economic relations therewith. There is debate about the political significance of this mission.

* * *

### Street Car Strike Still Unsettled

Tokyo has been having a street car and bus workers' strike. Yet during the two weeks of the first period of the strike all buses and cars were kept moving over their regular routes at a reduced fare of five cents for any distance, operated by recruits. Against these "scabs" whom the city utilities bureau pressed into service at high wages there has been no use of violence by the strikers, because everybody knows the temporary operators and low fares are costing the management heavily. After two weeks of negotiations arbitrarily brought about by the invoking of a statute in Japanese law to this effect, the strikers went back to work upon the promise of a fair deal. Now after another ten days of conference between workers' representatives, the management, and a third party, the regular operators are again out on strike. The walkout resulted from an announced 20 per cent reduction of wages to recoup alleged accumulating losses of the company in recent months.

* * *

### Red Cross Meets In Tokyo

It is fitting that the 15th annual quadrennial convention of the International Red Cross should be convening in Tokyo from Oct. 20 to 30. Though Japan seems a focus of the world's most destructive forces, this is the first time this humanitarian order has convened in the orient. Delegates present from more than 50 member nations give Tokyo something of the cosmopolitan air of Geneva. The Red Cross, being non-political in character and therefore one of the remaining strongholds of liberalism, prominent Japanese, even titled members, are taking the presence of so many visitors in Japan on a mission of good will as an occasion for summoning the nation to a renaissance of internationalism and world brotherhood.

* * *

### And So Forth

It is reported by the police that 296 students are registered in certain Japanese universities, though not attending classes, their sole motive being thereby to avoid or postpone military service.

A tax of 22,000,000 yen is to be levied upon the estate of Baron H. Mitsui, retired, whose taxable wealth is appraised at 170,000,000 yen, this being the largest tax assessment in Japanese history.

Repercussions of the anti-Japanese demonstrations in Arizona and elsewhere near the Pacific coast have been strong and frequent in the Japanese press. The inference is usually drawn that Japan's only recourse against such discrimination is heavy military and naval defense measures.

The "best seller" on the Japanese book market is reported to be the publication containing a series of radio lectures on the "New Buddhism" by the leader of that movement, Mr. S. Tomoatsu.

T. T. BRUMBAUGH.


**Challenging!**

The Christian Century in two recent articles has focused attention upon the great discussion over the Aramaic origin of the gospels. *Challenging New Testament Leadership* pointed out the great consequences to the Christian religion should this thesis be proven true. *The Aramaic Gospels* was Dr. Torrey's own answer to articles in recent magazines attacking his position and defending the validity of his thesis. To understand fully his challenging discoveries read:

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# Color Issue Held Crime Cause

**Lack of Native Policy Will Increase Outbreaks, Hawaii Professor Warns South Africa—Gold Mines Boom**

*(Correspondence from South Africa)*

JOHANNESBURG, Oct. 2.—"Johannesburg's Wave of Crime" is the way the newspapers describe the activities of murderers and burglars over the reccent weekends; 1,300 arrests were made by the police, chiefly of natives. Two or three ghastly murders of white women have shocked the whole nation. The murderers are still at large and no clews are forthcoming. Suburbs are calling for more police protection.

In so far as natives are suspected of committing these crimes upon white women, South Africa is being told today, as often before, but this time by a visiting authority on primitive peoples, that South Africa will continue to have crime committed by natives so long as the government continues to drift without a policy as to its native population. The outspoken authority is Dr. Stanley Porteous, professor of clinical physiology of the University of Hawaii, who has just completed a prolonged stay in the country. "Actually," he states, "it would not matter what native policy you adopted as long as you adopted some policy. Now you are merely drifting and, with tremendous numbers of natives congregating in cities and no specific policy toward them being adopted, murders and outrages must increase. You can expect more headlines such as these I see today: 'Native Crime Wave.' "

Prof. Porteous advocates scientific investigation to determine what the natives' capabilities are. He would say that the cream of the Bantu population, say from 10 to 15 per cent, are well worth everything that could be done for them. It may be, he suggests, that the African could provide the mental stability so badly needed by the world. He has not succumbed to the white craze for speed, for instance. The native races might achieve leadership at a time when western peoples are collapsing through general mental exhaustion due to our high speed civilization.

* * *

### National Conference on Problems Of Poor Whites

Government ministers, provincial administrators, and directors of education have promised to attend a national conference on the poor white problem to be held at Bloemfontein, Oct. 2 to 5. This conference is being called by the Dutch Reformed church leaders. Its chairman will be Rev. William Nicol, moderator of that church in the Transvaal. The object is to study the findings of the recent Carnegie commission report on the poor white in South Africa, and to base on them a broad program of action. Since the publication of this report in five volumes in 1932, several committees of inquiry have been at work. These will report to the conference. They have been exploring the question of finding work for poor whites, of providing new industries for them, and of finding increased spheres of usefulness in existing labor fields. It has been found that much of the work of present charitable organizations is not conducive to real rehabilitation. It often pauperizes the recipients and robs them of self-reliance. Tens of thousands of human parasites are today existing in South Africa by the grace of a benevolent society.

The poor white problem in this land is inextricably bound up with the black and white problem. A booklet dealing with the forthcoming conference contains a striking cartoon which represents two mountains, the smaller one the poor white problem, and overtopping it the native problem. A symbolic figure of South Africa tells the representative of the conference, "If you cannot surmount the first, how much less the second."

RAY E. PHILLIPS.

## The New Films

These summaries and evaluations are supplied by The National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

### Cleopatra

(Claudette Colbert, Warren William, etc.) (Para) Unmitigated De Mille. Lavish, pseudo-historical spectacle, swarming cast, colossal sets, countless trappings, with caricatured characters, occasionally impressive. Everything dazzles, little convinces. So overdone that luxury becomes grotesque, history absurd.

For A: Depends on taste. For Y: No value. For C: No.

### Have a Heart

(James Dunn, Jean Parker) (MGM) Amusing little comedy about ordinary people of real human quality under slangy exteriors. Pathos and sentiment constantly eased by thoroughly laughable stuff from Una Merkel and Stuart Erwin. Jimmie and Jean are an engaging hero-heroine pair.

For A: Pleasant. For Y: Amusing. For C: Amusing.

### I'll Fix It

(Jack Holt, Mona Barrie) (Columbia) Likeable, grafting political boss tries to "fix it" for his young brother to play baseball despite school rules, but is balked by teacher-heroine. Reform and marriage. Some slapstick and sentimental hokum, but rather unusual plot and devotion of brothers appealing.

For A: Hardly. For Y: Fair. For C: Perhaps.

### Outcast Lady

(Constance Bennett, Herbert Marshall) (MGM) Sensational, artificial, unconvincing story of English heroine from disreputable family tangling things badly for hero's highly respectable family, and sowing endless suffering along her checkered path. Fine acting chief merit in this screening of Michael Arlen.

For A: Depends on taste. For Y: Unwholesome. For C: No.

### Six Day Bicycle Race

(Joe E. Brown) (Warner) Feeble rehash of Joe Brown's previous antics, with plot too slipshod and incidents too improbable to be very amusing. Rural, conceited hero wins hilariously absurd bike race and the heroine. Laughable for minds sufficiently vacant.

For A: Stupid. For Y: Hardly. For C: Perhaps.

### Their Big Moment

(Slim Summerville, Zazu Pitts) (RKO) Elementary crime story in which vaudeville fakir's troop tricks occupants of country estate into revealing murder secret. Dialogue and acting poor. Slim and Zazu futile in rôles too different from their one type. Feeble comedy, harmless but inane.

For A: Dull. For Y: Harmless. For C: Hardly.

### Wake Up and Dream

(Russ Columbo, June Knight) (Univ) Mild little comedy of two men and girl, vaudeville actors, starving their way (despite endless eating scenes with Henry Armetta as comic) to ultimate plenty when hero, of slight acting and singing ability, wins tremendous success on musical screen.

For A: Ordinary. For Y: Fairly good. For C: Little interest.

### Best Recent Films for Family:

Treasure Island
Cat's Paw
Count of Monte Cristo
Servant's Entrance
Charlie Chan in London
Mrs. Wiggs of the Cabbage Patch

### Films of Special Interest for Adults:

Let's Try Again
The Age of Innocence
The Last Gentleman
Barretts of Wimpole Street
One Night of Love
The Fountain

## BOOKS RECEIVED

Daily Strength for Daily Needs, edited by Mary W. Tileston. Memorial edition. Little, Brown & Co., $1.50.

Sandrik, Child of Russia, by Olga Tchirikova. Dodd, Mead, $2.00.

How to Present the Gilbert and Sullivan Operas, by Albert O. Bassuk. The Bass Publishers, $2.50.

Dictionary of American Slang, by Maurice H. Weseen. Crowell, $2.50.

God Does Guide Us, by W. E. Sangster. Abingdon, $1.00.

Religion Meets the Modern Mind, by Russell Henry Stafford. Round Table Press, $2.00.

Oberlin: A Protestant Saint, by Marshall Dawson. Willett, Clark & Company, $1.50.

Lower Than the Angels, by Rosalie Dunlap Hickler. Willett, Clark & Company, $2.00.

One Hundred Poems of Peace, edited by Thomas Curtis Clark and Winfred Ernest Garrison. Willett, Clark & Co., $1.25.

Taking a City, by Douglas Horton. Harpers, $1.00.

250 Bible Biographies, by Frank S. Mead. Harpers.

Sadhu Sundar Singh, by C. F. Andrews. Harpers, $2.00.

Modern Man's Worship, by Bernard Eugene Meland. Harpers, $2.50.

He and She, a Book of Them, arranged by James Moffatt. Harpers, $3.00.

Urban Organization of Protestantism, by Wilbur C. Hallenbeck. Harpers, $1.50.

Glory-Hunter, a Life of General Custer, by Frederic F. Van de Water. Bobbs-Merrill, $3.75.

Life Processes, by William L. Staley. Author, 2030 Broadway, New York.

Walk With Me, Lad, by Anne Shannon Monroe. Doubleday, Doran & Co., $2.00.

Eugene O'Neill: A Critical Study, by Sophus Keith Winther. Random House, $2.00.

Sun Yat-Sen, His Life and Its Meaning: A Critical Biography, by Lyon Sharman. John Day, $3.50.

The Best Poems of 1934, selected by Thomas Moult. Harcourt, $2.00.

The Proud Servant, the Story of Montrose, by Margaret Irwin. Harcourt, $2.50.

Ways of Praying, by Muriel Lester. Cokesbury, 35 cents.

The Age of Reason: The Continent of Europe in the Eighteenth Century, by R. B. Mowat. Houghton Mifflin, $2.50.

Torches Through the Bush, by Ralph Connor. Dodd, Mead, $2.00.

Morgan Sails the Caribbean, by Berton Braley. Macmillan, $2.00.

Afternoon Neighbors, by Hamlin Garland. Macmillan, $3.50.

Gallybird, a Novel, by Sheila Kaye-Smith. Harpers, $2.50.

South to Cadiz, by H. M. Tomlinson. Harpers, $2.00.

Cinderella: a New and Original Version, by the Wilfrid Ward family. Sheed & Ward, 60 cents.

Metropolis: An American City in Photographs, by Agnes Rogers and Frederick Lewis Allen. Harpers, $3.00.

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## A Major Offensive on Many Fronts

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By WALTER W. VAN KIRK

• What is the most significant battle-front today in the war against war? Not the disarmament conferences, certainly. Not the opposition of professed "radicals," perhaps. Is it possible that under the cover of public indifference the Christian churches of America, now in one sector and now in another, have entered upon a campaign which is beginning to assume the proportions of a major offensive?

Dr. Walter W. Van Kirk, executive secretary of the Federal Council of Churches of Christ in America, has done what few ministers and fewer laymen have the opportunity to do. He has surveyed all the forces of the Christian church now in the field fighting the army of militarism. He tells what each denomination is doing, which individual ministers are leading, and describes the many lines of attack.

The complete picture is an astounding one: being no less than that of a worldwide Christian opinion rapidly mobilized for a veritable crusade which cuts across all lines of denomination, social class and political persuasion.

In its range of information the book is encyclopedic. Here you will learn just what prominent ministers have pledged themselves never to participate in, nor condone, a future war; which ministers have rallied to the defense of the conscientious objector; which church bodies have instructed their administrators not to appoint chaplains in the United States army; which churches are inspecting their investment portfolios to comb out any investments whose revenues may derive in any way from the sale of munitions.

However, the book does not read like an encyclopedia, but is arranged as a dramatic narrative of the fight against war on its different fronts: defense of conscientious objectors, support of the anti-war covenants and treaties; consideration of the economic causes of war; plans for its outlawry; the personal pledges against war of all the prominent clergymen who have so far made them.

Conservatives or indifferentists who have thought that the voices upraised in the churches against war were those of a radical minority, or those of a few radically-minded congregations or sects, will be rudely jolted out of their complacency when they read this book. While it is an indispensable reference book for every minister and for every publicist dealing with the question of war and peace, it is also an amazing narrative which leaves with the reader a picture of an army, coming together, as it were, overnight and from unexpected quarters, now unified, conscious of itself, and on the march.

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Dr. Dawson has told the first modern, comprehensive story of Oberlin's life, with a minimum of comment. And it is an amazing narrative.

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For that is what scepticism led to in the men he discusses: it was not a superior attitude of scorn or a dialectical parlor game for smart people—as had sometimes been the case with the Greeks—but it was the indispensable clearing away of traditional dogma and unexamined ideas, that something safe to lean on might be erected in their place.

That scepticism does not lead to despair but may lend hope is shown in the chapter on William Pepperell Montague. That it does not lead to denial of our American "democratic way of life" is seen in the masterly study of the writings of Justice Oliver Wendell Holmes, the first treatment of his thought that shows him as a philosopher, as a philosopher of a peculiarly American kind, and as one whose degree in philosophy was won in the hard school of the Civil War.

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